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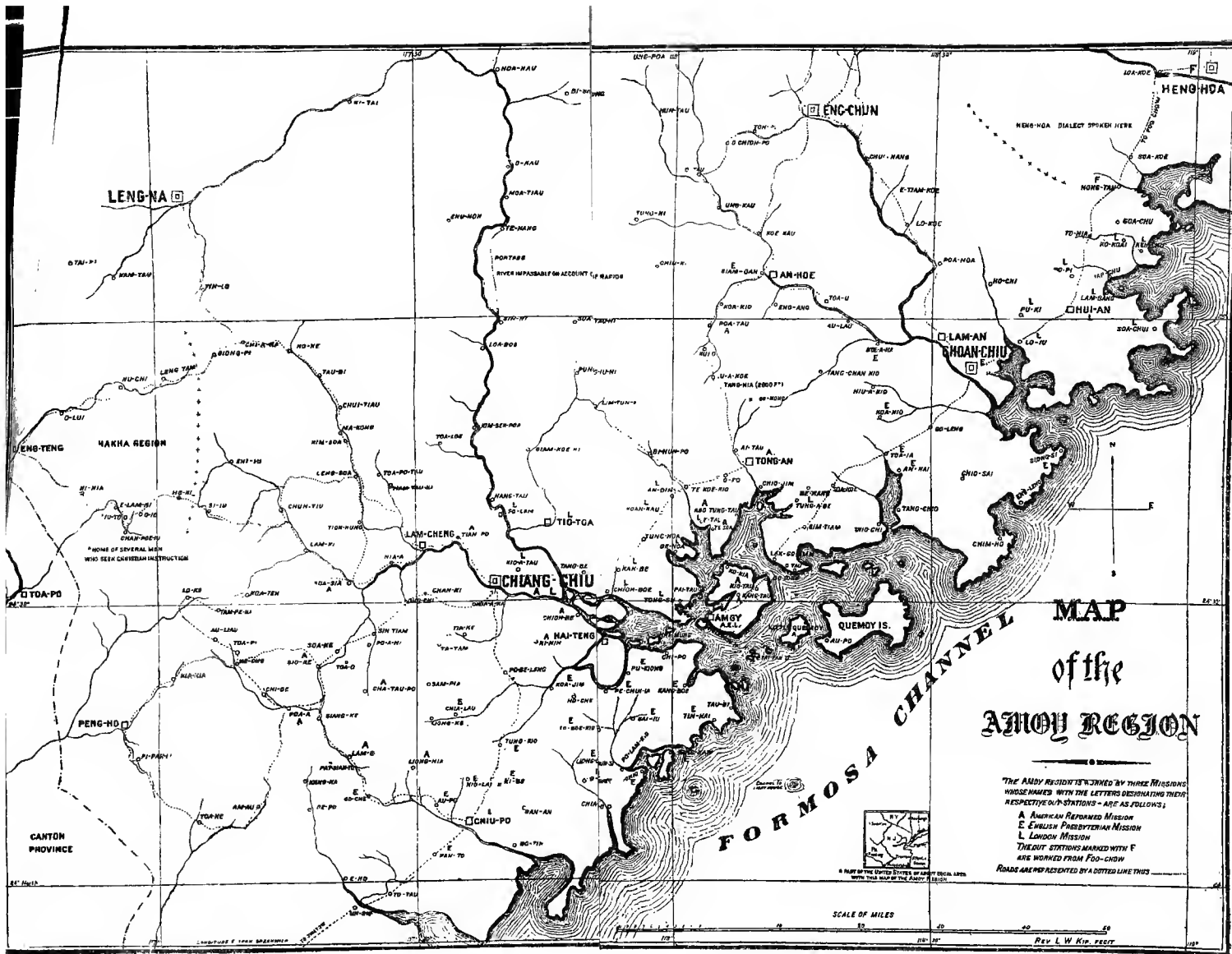
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FIFTY YEARS IN AMOY

OR

A History of the Amoy Mission,

CHINA.

FOUNDED FEBRUARY 24, 1842.

Under the Patronage of the American Board of Commissioners for
Foreign Missions from 1842-1857.

Transferred to the government of the Board of Foreign
Missions of the Reformed (Dutch) Church
in America in June, 1857.

BY P. W. PITCHER,

MISSIONARY OF THE REFORMED (DUTCH) CHURCH
AT AMOY, CHINA.

PUBLISHED BY THE
BOARD OF PUBLICATION
OF THE REFORMED CHURCH IN AMERICA,
25 EAST TWENTY-SECOND STREET,
NEW YORK.
--- 1893.

To the Memory

OF

Rev. J. V. N. TALMAGE, D.D., Veteran Missionary,

whose memory will ever remain fragrant in the hearts of those who had the pleasure of being co-laborers with him, as well as in the hearts of those who walk with God through the Word he preached unto them, this review is most affectionately dedicated.

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AUTHOR'S PREFACE.

The purpose of this little volume is, first: To acquaint the churches with a history of the origin and progress of the Amoy Mission, China, and with some of the important political events inseparably connected therewith; and, secondly: To arouse a deeper interest in the salvation of, and a deeper respect for, the people amongst whom the Mission is established.

Its author would simply say that he has been led to attempt this history for these two reasons, viz:

- (1) Because no such history exists.
- (2) Because the close of fifty years seems most opportune to record that history.

The volume claims to be nothing more than a plain narration of facts that the author has gathered by a personal relation with the work, and such as he has been able to glean from the following sources: The Annual Reports of General Synod of the Reformed Church, the "Missionary Herald," Manual of the Reformed Church in America, History of the Board of Commissioners for Foreign Missions, 1842, William's Middle Kingdom, History of the Insurrection in China, the "Christian Intelligencer," Annals of the American Reformed Dutch Pulpit, and other works mentioned herein.

The author feels under obligation to Revs. A. P. Van Gieson, D. D., and Wm. Bancroft Hill, of Poughkeepsie, N. Y., for so generously placing their libraries at his disposal, and to the former for other courtesies and help-

ful suggestions as well; and to Rev. Wm. Wurts, of Berne, N. Y., for kind assistance in gathering personal information. Acknowledgments are also due to Rev. Elbert Nevius, of Stuyvesant, N. Y.; Rev. J. B. Drury, D. D., Editor of the "Christian Intelligencer"; Mr. Wm. Adriance, of Elmira, N. Y., and to members of the Amoy Mission for a helping hand.

It is unfortunate that in the spelling of Chinese names no harmonious system has been adopted by the Missionaries of China; the endeavor has therefore been made to follow a system of spelling conforming somewhat to the Amoy Romanized Colloquial.

The illustrations are a selection from a series of photographs collected while engaged in the work at Amoy, and it is with the hope of both increasing the value and interest of the book, that so many are incorporated therein.

If, therefore, the book can in any way fulfill its purpose by promoting the great and good object for which the Amoy Mission exists, the labor herein expended will not have been in vain. For such reward only, the author earnestly seeks.

P. W. P.

Poughkeepsie, Aug. 1st, 1893.

CHAPTER I.

INTRODUCTION—A SURVEY OF THE WORK.

A review of fifty years of toil—a half century of faithful service in any one of the Master's vineyards, must contain much of interest, much of encouragement, and much of inspiration for those who are engaged in the building up of Christ's Kingdom, by seeking the lost ones in this sin-stricken world. But is there not an added interest, encouragement, and inspiration attending a review of fifty years of labor—the founding and successful carrying forward of a work in a land of heathen darkness, in that land where idolatry, superstition, and sin in blackest forms have existed side by side for four thousand years and more—the Kingdom of China?

There is no thrilling romance connected with missions in Amoy. Excitement and anxiety have not been entirely out of our borders, yet dangers and perils have never encompassed our dwellings. There has been no startling evolution out of heathenism, no vast strides made toward new and better ways and methods in the fields of Amoy. It has been slow but sure progress. There may be little or nothing to call forth applause in behalf of the silent plodders and toilers who have spent their lives without ostentation in this vineyard, yet when the record is fully read, much will be discovered that will

awaken commendation and inspiration to go forward and complete what they have so well begun.

While it has not been battle-axes and fire-brands of wild and uncivilized tribes that have threatened and demanded attention, it has been hosts upon hosts who, clinging to a system of worship hoary with age, have written upon their faces and hearts stolid indifference and blank unconsciousness, which has required long and tedious years of patient waiting for signs of yielding, and which has required quite as much courage to face as the sharper and shorter conflict with savagery, a fact that is not always recognized.

Yet this is not man's work, but the work of the Holy Spirit, that we review, so we may sound the highest notes of praise our lips and hearts can raise. No one can read the history of the Amoy Mission without recognizing the hand of Jehovah guiding and blessing all the way. They who have labored there have only been His instruments—vessels for His use—sufficiently honored to be such and nothing more, and glad if in any way they have fulfilled His purpose, in seeking and bringing back these lost ones into His fold and into eternal life through His Son. For of Him, and through Him, and to Him are all things, to whom be the glory forever. Amen. (Rom. i., 36.)

And now, in this Jubilee year, the redeemed of the Lord, of "The Church of Christ" in Amoy, China, would sound the "yobel" until its notes



RESIDENCE OF REV. DR. ABEEL.

echo the world around, that all people might know that the Lord is bringing His redeemed ones home. He has made them to feed in the way, and their pastures have been in all high places. Their hunger has been satisfied, their thirst quenched. The sun has poured down upon them only gentle rays, for He that had mercy upon them hath led them, even by the springs of water hath He guided them. The mountains have been made a way and the highways exalted. And, behold! they come from afar, from the north and from the west, and these from the land of Sinim. Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon the afflicted. (Isa. xlix.)

Just fifty years ago, February 24th, 1842, Dr. David Abeel first planted the standard of the cross on Kolongsu, a small island lying off from Amoy about one furlong. Possessed with unbounded faith, he began what must have appeared to the outer world an insurmountable task. But he believed that nothing was too hard for God, so with an unfaltering trust, and unshaken confidence in the covenant-keeping Lord, he laid the foundations of a work that the Church may well view with satisfaction and becoming pride.

Traders and merchants may have laughed at him while they scoffingly said: "So you will make the Chinese Christians?" Let the records answer.

To-day there are in the territory of the Amoy Mission 3,000 communicants, 8,000 to 10,000 adherents, 20 organized churches, 150 ordained and unordained native pastors and helpers, 3 Foreign Missionary Societies represented, 50 male and female missionaries at work, 4 hospitals, 2 theological schools, 2 high schools for boys, 4 girls' schools, 2 schools for women, and a score or more of parochial schools and numerous chapels and churches scattered everywhere. Of this enumeration, there are under the particular care and supervision of the Missionaries of the Board of Foreign Missions of the Reformed (Dutch) Church, 968 communicants,¹ 9 organized² and (practically) self-supporting churches, 9 ordained native pastors, 16 unordained native helpers, 12 teachers, 23 regular preaching places, 1 theological seminary,³ 1 academy, 2 parochial schools, 1 school for women, 2 girls' schools, 1 hospital, and 18 male and female missionaries at work. Yet another item for which we can never cease rejoicing. These churches (of the Reformed (Dutch) Church) during these fifty years have contributed about \$50,000, and in 1891 their benevolence reached the magnificent sum of \$3,382.08.⁴

Such facts and figures are sufficient to awaken throughout the whole Church one song of praise, and should constrain us all to join the chorus of

(1) 1893, 1,008 communicants.

(2) 1893, 10 churches.

(3) The theological seminary and academy are under the superintendence of the English Presbyterian and Reformed (Dutch) Church Mission.

(4) 1893, \$3,894.80.

our brethren in Amoy, as they remember the works of the Lord. It was a great pleasure to every member of the Mission, and to the native church as well, to have our beloved secretary, Dr. Henry N. Cobb, and Miss Cobb, and their companions^{*} with us during this Jubilee year. And it must have been a source of great satisfaction to Dr. Cobb to behold with his own eyes some of the results of the marvelous things the Lord had wrought this half century in Amoy, and to hear with his own ears the testimony of those who had given up all their idols and turned aside from the paths of darkness, to serve the true God, and to walk forever in the paths of light.

These are great events, yet all have taken place in a lifetime. One of our missionaries was permitted to witness the entire history, save five years, of the work at Amoy. Dr. David Abeel, Revs. E. Doty and W. J. Pohlman passed away, and to their reward, while the work was yet in its infancy, but to Dr. Talmage alone was the beautiful vision granted of watching and beholding the work nearly from its inception to the very close of fifty years. And to us has been afforded the beautiful sight of beholding two such eminent and godly men as Dr. Abeel and Dr. Talmage standing, the one on the threshold and the other at the close of fifty years' work for the Master in Amoy. They clasp hands over the intervening years, while

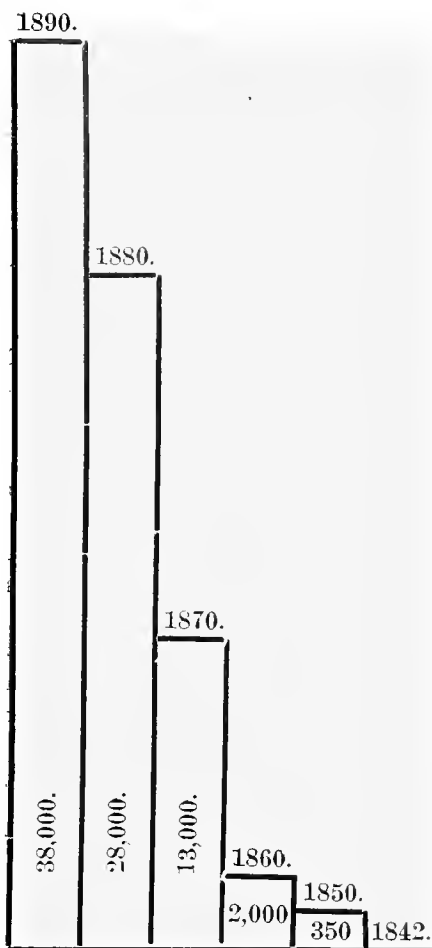
(5) Miss M. Celeste Weed, Miss Margaret B. Thorne, Mr. Samuel Thorne, Jr., Mr. S. B. Thorne.

from their lives we receive inspiration and courage to go forward as we stand on the threshold of another fifty years. Overarching these lives a bow of brightest colors seems to span the skies—and that bow is full of promise of China's full salvation. For on that bow is transcribed the words of the Psalmist when he was bearing the Ark into that former impregnable fortress of Jebus: "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in." We rejoice also in that greater work that has been done in the Empire. A half century ago there were only six converts in the whole Empire of China. At the expiration of fifty years we find there are 38,000 communicants,⁶ 150,000 adherents, 500 organized churches, 211 ordained and 1,266 unordained native pastors and helpers, 40 different societies represented, 1,296 male and female missionaries at work, 61 hospitals and 44 dispensaries, besides numerous schools and colleges established. (See Appendix A.)

Such statements, though by no means startling, will do to banish any fears or unbelief of China's ultimate redemption. China is slow by nature and slow by practice. Time seems to be of no consequence with them. Since the prize is so great we can afford to be patient and not be hastily disheartened. Slow progress, but sure progress, may be expected.

The Japanese have been compared to the impulsive and inconstant French, while the Chi-

(6) 1893, over 40,000 communicants.



COMPARATIVE GROWTH OF NATIVE COMMUNICANTS
IN FIFTY YEARS.

nese compare favorably with the sturdy and enduring Saxon. "They have their staying qualities." "They never give up." Once set out to accomplish a purpose, accomplish it they will, though centuries are required to accomplish it. The following story fully illustrates one of the chief characteristics of the Chinese.

A noted general, who commanded the forces of the Chinese army in the war against Russia, "away over in Central Asia," came to a desert covered with hundreds of miles of sand, "with here and there an oasis." This desert lay between his army and the "province where the military operations were to be carried on. They could not get provisions across to the armies that were fighting the Russians, so what did they do? Why, this old gentleman set himself to planting colonies of Chinese soldiers in these oases, and they planted crops year after year. So they pushed their way along. He wasn't in a hurry; he knew the Russians would wait there for him, and when he got his crops all ready then he moved his armies on over these oases with a base of supplies a good deal more complete than General Sherman had in his march down to Atlanta. Then he engaged in all those hard-fought battles in which the Chinese armies did not suffer." Such a people once won for Christ will wield a power which will be felt, not only throughout Asia, but throughout the whole world.



REV. HENRY N. COBB, D. D.,
REV. JAP-HAN CHIONG (front) ,
J. A. OTTE, M. D., NG MA HUI (back.)

CHAPTER II.

HISTORICAL OUTLINE OF FOREIGN MISSIONS OF THE REFORMED (DUTCH) CHURCH.

According to the records, the Reformed (Dutch) Church has always possessed the missionary spirit, but the first records of any foreign missionary organization is made in the year 1817. At that time the United Foreign Missionary Society, composed of Presbyterian, Associate Reformed, and Reformed (Dutch) denominations, was founded for the purpose of carrying the Gospel to the heathen.

This society continued in existence nine years, when in 1826, upon the recommendation of the Board of Managers, the General Synod transferred its interest in the Society to the American Board of Commissioners for Foreign Missions.

In 1830 the General Synod sought closer relations with the A. B. C. F. M., and after a conference between representative committees of the two Boards, a plan of co-operation was adopted in October, 1832. By this plan the General Synod reserved the right, first: Of using the funds they appropriated to the support of the missionaries of their own recommendation, though the appointing power still remained vested in the Prudential Committee of

the A. B. C. F. M.; and second: of forming "a new and distinct mission, with a distinct ecclesiastical organization, according to their own wishes," and the privilege of using funds and men of the Board at their own discretion for the maintenance of such work.

This very liberal agreement and co-operation remained in force for a quarter of a century. They were twenty-five years of delightful fellowship, with love and confidence unbroken, with not the least sign of unbrotherly or unchristian jars or contentions.

At Ithaca, June, 1857, General Synod established its own independent Board of Foreign Missions, which has ever since carried on the missionary operations of the Reformed (Dutch) Church. The two missions that were to come under its immediate supervision were the Amoy Mission, China (See Appendix B), and the Arcot Mission, India, and along these lines (and with Japan later) the history of the Missions in this Church has followed during these fifty years.

THE ORIGINAL MEMBERS AND OFFICERS OF THE BOARD OF FOREIGN MISSIONS OF THE REFORMED (DUTCH) CHURCH IN 1857.

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Henry R. Baldwin, M. D., New Brunswick.

E. G. Janeway, M. D., New York.

THE LORD'S PRAYER.

Goán ǎ Pe toá ti thi' nih, goán lí ǎ miá tǎo
 sǎng; lí ǎ kók lín kǎu, lí ǎ chí tiǎh chiá' ti tǎo-nih
 chíh-chhiú' ti thi' nih; só tiǎh-éng ǎ bí-niú kín-á jít hó
 goán; goán siá-bián tek tǎo goán ǎ lǎng, kiú siá-bián
 goán ǎ tsóo; bóh-tit hó goán tú-tiǎh chíh, tiǎh kiú goán
 chíh-phái; in-ai kók, kǎu-léng, éng-kng lóng si lí ǎ
 kǎu tái-tái, sim só goán.

吾父在天，願爾名聖。

爾國臨格。

爾旨得成，在地若天。

所需之糧，今日賜我。

我免人負，求免我負。

俾勿我試，拯我出惡。

以國撓榮，皆爾所有。

爰及世世，國所願也。

CHAPTER III.

HISTORY OF MISSIONS IN CHINA.

The first missionary enterprise among the Chinese was conducted by the Nestorians as early as the sixth century, A. D., and their work was so firmly established that, notwithstanding the fierce persecutions that shattered their organizations and scattered their converts and turned "their places of worship into heathen temples," way down in the seventeenth century traces of it are said to have been found. It is said that several of the Emperors of the Tong Dynasty (617-906) favored these early missionaries and "had copies of the Bible translated and placed in the library of the palace."

In the twelfth or thirteenth century the Roman Catholic Church began its work, but did not meet with much success until the arrival of Matteo Ricci, in the seventeenth century, who was a noted mathematician as well as priest, and who seemed to have made a profound impression upon the Chinese by his scholarly mind, and gained much favor for his sect. Great success followed his efforts, and before persecution fell upon them, they intimated that they were successful in organizing 300 churches, with a membership of 300,000 converts.

In the eighteenth century (1723) the Government became wearied with their intrigues and

contentions, and ordered that all, except a few of their best mathematicians, should be banished to Macao. But the work was kept alive by native catechists, and by secret visits of priests from Europe.

In the sixteenth century the Greek Church became established at the Capitol, but it is only in recent years that they have made any vigorous attempts in making converts.

Modern Protestant Missions began under the auspices of the London Missionary Society of Great Britain, who sent out Dr. Robert Morrison in January, 1807, and who arrived in Canton (Kwang-tung Province, i. e., the most south-east province of China) September, 1807.

The next year he took upon himself added duties and became translator of the East Indian Company. In 1814 Dr. Morrison baptized his first convert, and in the same year issued the New Testament in Chinese. In 1818, assisted by Rev. Wm. Milne, who arrived at Canton in 1813, he issued the whole Bible in that language. Dr. Morrison's labors were confined to Canton, and even there, were greatly circumscribed.

The first American Society (and the second in the Empire) to begin missionary work in China was the A. B. C. F. M., who sent out Rev. Elijah C. Bridgman and Rev. David Abeel (conditionally) in October, 1829, and who arrived at Macao February 9th, 1830, and at Canton February 25th, 1830.

Rev. E. C. Bridgman was the first editor of

the "Chinese Repository," which was issued for the first time May 31st, 1831, under the direction of an organization called the "Christian Union," founded by Drs. Morrison and Abeel and others. The object of this Union was to diffuse Christian knowledge and useful knowledge concerning the Chinese among English readers. And this was done through the columns of the "Chinese Repository." This periodical changed its name in later years to the periodical issued now, viz.: "The Chinese Recorder."

The year 1834 was noted for two important events. (1) The death of Dr. Morrison. (2) The first persecution upon the native Christians.

The authorities became aroused on account of the work missionaries had already accomplished and took measures at once to stop any further increase by issuing a proclamation condemning the "traitorous natives" who had taught the foreigners the Chinese language. Subsequently their arrest was ordered, and all printed matter destroyed. Much valuable material, as well as the labor of years, was thus demolished, and the little band of converts and a school of boys dispersed. The next year (1835) the printing press, and what remained of the type, was removed to Singapore, where the tracts and other books were thereafter issued. Five Chinamen went along as printers.

The story of those early years of pioneer work is thrilling and intensely interesting, but we must only linger for a moment over those events.

Various trips were made along the coast, extending to the Province of Shan-tung, Central China. Once the missionaries visited the City of Shanghai and distributed 4,000 tracts. The first visit to the interior was probably made by Messrs. Steven and Gutzlaff and an English gentleman in May, 1835, by sailing up the Min River, in the Fukien Province. They only succeeded in getting seventy miles west of Foo-chau, when they were fired upon by Chinese soldiers and compelled to return, suffering only to the extent of having one of their crew wounded.

Thus the work continued until the barricaded doors swung open and the walls of separation began to crumble.

Other societies rapidly followed in establishing themselves in the land of the celestials, viz.: The third society to find a footing in the Empire was the American Baptist, North, 1834. The fourth: American Protestant Episcopal, 1835. The fifth: American Presbyterian, North, 1835. And sixth: The Reformed (Dutch) Church, 1842, at Amoy.



AMOY CITY.

CHAPTER IV.

AMOY.

Amoy is the name of an island, a city, and is also applied to the district occupied by our Mission, hence the name: Amoy Mission.

Amoy Island lies just off of the southeastern part of the Fukien Province (and forms a part of it), in the Formosa Channel. The island is 12 miles long, 10 broad and 30 in circumference. The surface is extremely rough and rugged. Great boulders and high rock-capped hills stretch out before the vision in a line of unbroken profusion, making a landscape that is wild, if not pleasing. Vegetation is scarce. The Chinese farms must be confined to the very small patches of ground that lie in the valleys or nestle by the hillside. The only things that seem to flourish are men, women and children. They abound. One hundred and forty villages are hidden away somewhere amongst these hills and rocks—just where is too great a mystery for human eyes to penetrate—with an estimated population of 400,000. In three of these villages, viz. Kang-thau, Kio-thau and Chhan-chhu-oa, are chapels connected with the Reformed (Dutch) Church Mission, where congregations meet every Sabbath to worship the true God.

Amoy City is a commercial port, situated on

the southern point of the island, north latitude $24^{\circ} 28'$, about one degree above the Tropic of Cancer, east longitude $118^{\circ} 10'$. Its latitude is almost identically the same as that of Key West, Florida, $24^{\circ} 30'$. It is located about 300 miles north of Hong-Kong, 150 miles south of Foochau (the Capitol of the Province), 550 miles south of Shanghai, and 1,100 miles from Peking (these are English miles and in a straight course).

The seasons are four: Spring, summer, autumn and winter; or it may be classified in two, viz.: Wet and dry. Spring begins in February, summer in June, fall in October, winter in December. The spring is decidedly moist, the summer broiling, the late fall and early winter delightful. When the weather gets at it, it sticks to it on the same tack for one hundred and twenty days. There is no rise or fall in the mercury of 20 degrees in twenty-four hours, if you please, and for those who object to sudden changes, here is a perfect elysium.

The rainy season keeps it up four or five months. It has been known to pour for forty days at a stretch, reminding one very forcibly of the days of Noah.

The summer runs on the same schedule. Four months of hot weather, with 75 or 80 per cent of humidity thrown in gratuitously, is a spell of weather some would rather read about than experience. However, there is compensation in all things. The four months of fall and winter, merged into one season of delightful California

weather and Italian skies, in a measure make up for all the cruel things one has had to endure before. In summer the mercury goes up to 96 (in the shade), and in winter goes down to 47. Occasionally there is frost.

And now let us take a peep into the city. It has a population of several ten-thousands—according to the accuracy of a Chinaman. That is to say, that is close enough figuring for him—a matter of one or two thousands more or less is of no consequence.

The estimated population is between sixty and one hundred thousand. If that statement is any clearer than the former, you are entitled to all the satisfaction you can derive therefrom.

Besides the foreign business houses, banks and Custom House, and the native warehouses, stores and shops, there are four native churches, supporting their own pastors, located in the city. Two of the churches, viz.: The first and second churches (Sin-Koe-a and Tek-Chhiu-Kha) are under the supervision of the Reformed (Dutch) Church, and the other two are under the supervision of the London Mission Society. Services are held there every Sabbath at 9 a. m. and at 3:30 p. m. A weekly prayer-meeting is also observed in each church. A woman's meeting is held twice a week, as well, in each church, one being held on Sunday, which is conducted by the pastor's wife, and the other held on a weekday and is conducted by one of the lady missionaries.

There are also two hospitals in Amoy city.

One under the support of the English Presbyterian Mission, Dr. A. L. Macleish in charge, and the other supported by the foreign community, Dr. B. S. Ringer in charge.

Amoy has a reputation. Few cities have not. It is reputed to be the dirtiest city in China. Pity the city that is more so. From all appearances, as well as from all information that comes through the olfactory channel, it sustains that reputation admirably. Happy is the man in China whose olfactory nerve has lost its power. To our knowledge, there is but one missionary so blessed, and he is the most devoted missionary on the ground. This may explain it.

A city. Banish from your minds the thought of wide avenues, clean streets, beautiful private residences, magnificent public buildings and imposing mercantile houses. Amoy is not built in that way. Her streets are as crooked as ram's horns, ever winding and twisting, descending and ascending and finally ending in the great nowhere, and the wayfaring man, though wise, shall err therein. There is no street either straight, or called "straight". They do not make them that way. And for a reason.

People have an idea that the upper world is full of spirits—generally evil—who, if allowed to move in a straight line, somebody would get hurt. Human beings cannot move about corners and sharp turns with the same momentum as in straight lines. No more can the creatures of the upper air. Hence the turns and twists

in the streets of Amoy, so as to ease up against the force of the bumps of these wicked spirits as they strike poor weak and human creatures. Then in addition to the crookedness, they must add another aggravation by making them like lemon-squeezers. There are streets in Amoy so narrow that you cannot carry an open umbrella. The average street is about four feet wide. Why do they make them so narrow? To keep out the sunshine. They do it effectually. But the principal reason for their narrowness is for protection.

It is a noisy and a busy town. A real Fourth of July celebration is going on continually. Through the narrow thoroughfares, with their stall-like shops wide open, with their wares in full view, the multitudes tramp the whole day long, while the whiz and bang of the irrepressible fire-cracker never ceases. Why do they shoot fire-crackers? To make a noise. They succeed beautifully. We may say, however, that the noise is made for the purpose of driving away the evil spirits.

Pandemonium reigns. Gongs are sounding from every direction, travelling musicians and theatre orchestras are vying with each other to make the louder noise, hucksters and coolies are shouting, dogs (with which the land abounds) are barking and fighting, and with a street fight (war of words, generally) and side shows, it is enough to bewilder creatures from other lands than ours.

The port of Amoy is an important one, being

the fourth in importance for the exportation of tea (the most of it being brought over from Formosa). It is only in recent years that it has reached this importance, and it is not too much to say that business successes are in no small measure indebted to the influence of missions. From their establishment the progress has been rapid and continuous. And if only the effort of our churches had kept pace with the effort of commerce, Amoy to-day would not only be the fourth in importance as a commercial centre, but its importance as a centre of Christian influence could not be estimated. But this in passing. The trade has gone on increasing until now every year hundreds of thousands of tons of tea are shipped from this port to America and England.

It is no uncommon occurrence for vessels to leave with 1,000 tons of tea at a time. In the latest statistics at hand it is reported that in one year 560 vessels, with an aggregate of 224,436 tons, entered this port, bringing sugar, rice, raw cotton, hardware and oil to the total value of \$9,577,135. The same year 554 vessels cleared, bearing away tea, porcelain and paper, etc., to the total value of \$5,720,230. Besides this there is an immense trade carried on by Chinese junks, statistics of which cannot be obtained.

Amoy has been one of the conspicuous names in the history of the Chinese Empire. Being one of the natural entrepôts of the nation, it was early brought to the notice of foreign Powers.

It is quite likely that this is one of the very places that Ptolemy, "the celebrated geographer," mentions in his writings concerning places along the coast of China. Yet, it would be profitless to even attempt to verify this, or to identify satisfactorily the names mentioned in this early record. But still, there are enough undisputed facts to prove that Amoy was known to the traveller and the merchants in the very earliest centuries of the Christian era.

Amoy's fame has been made world-wide by siege and bombardment and captures.

The great rebel chief, Ching-Ching-Kung (Koshinga or Koxinga, as written by the Portuguese), chose the place as his defence against the invasions of the Manchus in the seventeenth century, and here fitted out an armament to strengthen himself for the resistance. Under the combined forces of the Dutch (who had a bone to pick with him), and the Manchus, Amoy was captured in 1663, and the subjugation of the Fukien Province to the Manchu¹ power was completed.

The East India Company made Amoy one of its chief commercial centres, and in 1678 built a factory here, and had invested (together with a place on Formosa) \$30,000 in bullion and \$20,000 in goods. A successful trade was carried on until 1681, when the restrictions placed upon it by the Manchus' became so grievous that they were compelled to remove the factories to Canton and Foochau. Trade, how-

(1) Also Tartars.

ever, at Amoy was renewed in 1685. But the most important event in the history of Amoy was its capture by the British forces in 1841, during the time of the "opium war."

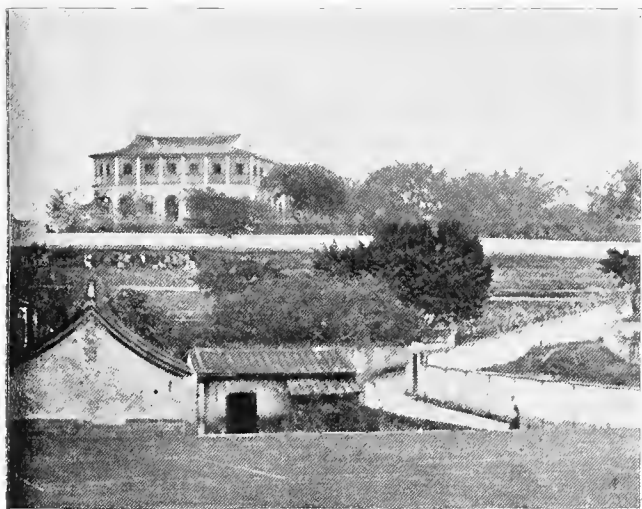
Soon after the capture of Canton, the British forces,² "consisting of two 74s and seven other ships of war, four steamers, twenty-three transports, and two other vessels, carrying in all 3,500 troops, under the joint command of Sir Hugh Gough and Admiral Parker, moved northward up the China coast for the purpose of subduing the nation." Four days after leaving Canton the whole flotilla dropped anchor in the harbor of Amoy, Aug. 25th, 1841. The British forces had not been unexpected, and extensive preparations had been made for their reception.

"Every island and protecting headland overlooking the harbor had been occupied and armed, and a continuous line of stone wall more than a mile long, with embrasures roofed by large slabs covered with earth to protect the guns, had been built, and batteries and bastions erected at well-chosen points." The broadsides of the ships had little effect on these stone walls.

Twenty-four thousand rounds from the two 74s, "besides the discharge from frigates and steamers," failed to make any apparent impression upon the fortifications. And it was not until the troops landed and drove out the garrison that the forts were taken.

Lack of discipline on the part of the Chinese,

(2) Williams' "Middle Kingdom," Vol. II.



AMOY ACADEMY PROPERTY.

as was everywhere manifested in this unfortunate and unjust war, caused them to lose the battle, and on the 27th of August, 1841, the city fell into the hands of the British. "All the arms and public stores, consisting of powder, wall-pieces, gingals, matchlocks, shields, uniforms, bows, arrows, spears and other articles found in great quantities were destroyed; 500 cannon were found in the forts." The Chinese forces were estimated to be 8,000 troops and 26 war junks, one two-decker, built on the foreign model and carrying 30 guns. Leaving a detachment of 550 troops on the Island of Kolangsu, and three vessels in the harbor to guard the city, the flotilla left for Chusan. The British did not lose a man, and the Chinese not more than fifty, in the conflict.³

The Amoy district, or, to be more correct, "the territory occupied by the missions at Amoy," covers an area of country equal to about 120 square miles, including the two large cities of Chiang-Chiu and Choan-Chiu, each of which is larger than Amoy. An area of country 60 miles long and 14 wide, by the comity of missions, is under the supervision of the Reformed (Dutch) Church Mission, with an estimated population of 3,000,000. "If the cities of Boston, New York, Philadelphia and Baltimore were situated in a valley 40 miles long, 15 wide, and the whole intervening country were so thickly studded with villages that a man should never be out of sight of one or more of them, still

(3) Williams' "Middle Kingdom," Vol. II.

the population of this valley would not be equal to the number of souls accessible to the missionary from Amoy." (Annual Report.)

The people of the Amoy district are an industrious and a very peaceable people.

Mr. Burlingame, special representative of the United States Government to the Court of China in 1867, after his return to America, at a public dinner tendered to him by the merchants of New York, in a speech delivered on that occasion made use of the following language in regard to the people of China:

"The Chinese are a great people; they are a polite people, they are a patient people, they are a sober people, and they are an industrious people." These are the characteristics of the Amoy people, and we might speak of every one of them, but suffice it to speak only of their industry and their peaceableness.

"Idleness," it has been well said, "is not conspicuous." As John Wesley said of a prosperous and a successful church, so it may be said of them: "They are all at it, and always at it"—toiling.

From the dim outlines of dawning day until the shadows have wrapped their world in darkness the hum and whirl of traffic pulsates through every town and village of this district. And week in and week out, month after month, and year in and year out, excepting two or three weeks at the Chinese New Year, those wheels of traffic never cease.

We are not praising what they accomplish,

neither the crude methods they employ, nor the cruel system of bondage to eternal toil, but only mention that idleness, as we term the characteristic, is not in their make-up.

This same diligence is witnessed amongst the scholars in their persistent and indefatigable zeal to obtain a coveted degree—even after repeated failures. At a single prefecture ten thousand candidates present themselves at the regular examinations. In some cases there will be found the grandfather, son and grandson, all competing for the same degree. In 1889 the Governor-General of the Fukien Province reported that at the autumnal examination in Foochau there were nine candidates over eighty years of age. We may say here that at another examination in another province there were thirteen candidates over eighty years and one over ninety years of age. At still another, thirty-five competitors were over eighty and eighteen over ninety. We have nothing to say of their system of education, so grossly defective and circumscribed, and which really produces only a few readers and still fewer scholars, but such indomitable perseverance and pluck along educational lines is seldom witnessed outside of China.

Probably there was no intention of defining the character of the people of Fukien by the name given to the province. The meaning of Fukien may be rendered “established happiness.” Fu, happiness; Kien, established. If a people are happy they are usually contented

and peaceable, especially when that happiness is established.

If such a reasoning be permissible, then maybe in this way this characteristic of the Amoy people at least may be accounted for.

Whilst both north and south there has been serious trouble, nothing like open violence and mob forces have ever, to our knowledge, presented themselves in the Amoy district. As noted below, in these after pages, the disposition toward missionaries from the start has been most friendly, and whenever there has been trouble, it has been stirred up by the ruling classes, and not by the people..

Only one or two events during these fifty years have occurred to disturb this tranquillity, viz., The Tai-peng Rebellion (1850-'64), and the "Anti-Missionary Movement" in South China (1871). Possibly to these should be added the political disturbances occasioned by the French war. Whilst these movements were at their height, the people of Amoy were more or less excited and ill-disposed toward the foreigners. Still, even in these most exasperating times, uncontrolled passion never gained full sway, neither did mobs ever threaten our dwellings.

True, we have never possessed the full confidence of this people. We have not yet reached that happy condition of having our presence among them above suspicion. Even this peaceable people cannot banish from their minds the idea that we are among them, not as those who serve, but as those to obtain some personal or

national advantage. But we are confident that among such a peaceable people, even confidence will be established, also.

This peaceableness of the people may be accounted for in another way, viz.: because they have never been brought into contact, to any great extent, with foreign nations.

What we mean is, that the people of Amoy do not emigrate to Europe or America. So they are not cognizant of the ill-treatment their countrymen receive at the hands of so-called Christian nations.

The Amoy people, true to the colonizing instincts of the nation, do emigrate, but they emigrate to Singapore, Penang, Manilla and the Dutch possessions of the East Indies. A great number go to these places, and, like good and true Americans and Europeans, maintain their citizenship and their individuality, get rich and come back to Amoy to enjoy their riches. A people more like the Anglo-Saxon one will have no search far to find.

They emigrate and take their nationality with them. Oh, Americans, do you dare to criticise them for this? Make them Christians, and you will have another Eastern Anglo-Saxon race, in very truth, on the other side of the world, that will speak louder in actions than the Western ever did.

The people of Amoy are not physically strong in appearance. The people of Southern China are less robust, shorter, and of lighter build than the people of the North. Yet they are

hardy and an enduring people. A great many old people are found among them.

When we consider what they eat and how they labor, it is surprising they do live to be eighty and ninety years old. Perhaps it is the quantity they eat, and not so much the quality, for a Chinaman thinks nothing of seven or eight bowls of rice, as a bite.

Their principal diet consists of rice, fish, pork, sweet potatoes, pickled vegetables and green vegetables. Some of the poor folks live on sweet potatoes, and others on such shell fish as they can scrape together, and when poverty presses them hard, they may be obliged to eat rats.

But let it be understood that it is a ridiculous idea, and preposterously absurd, for any one to say that the Chinese are a race that delights in eating rats. They are no more a people who eat rats than the American people are a people who eat frogs' feet, or horse-flesh, or raw pork. The Chinese are a respectable race, a race with 5,000 years of history behind them, a race of wealth, a race that need not eat rats, and they do not.

Amoy, like other parts of China, is a place of sharp contrasts—the comfortably rich and the miserably poor, the highly educated (Chinese education) and the utterly ignorant, living side by side.

There are, however, three distinct classes, even as they are divided the world over, viz.: the high, the middle and the lower. There is no

such thing as caste, however; the different grades of society are open to all. The Chinese divide themselves up into scholars, farmers, workmen and merchants. A still better division would be (1) aristocracy, (2) merchants and farmers, and (3) the laborers.

In the aristocracy are included the Imperial family, the princes, the mandarins and the literati.

The homes of this class are built of brick and stone. Whilst the architecture is very simple, yet they are sometimes most exquisitely decorated with carvings and paintings outwardly and inwardly. Sometimes, as in the case of a dwelling on Kolongsu, these are built in suites of dwellings, arranged around open courts, some to accommodate the numerous wives and families, others for guests according to their rank, others for secretaries and teachers, and still others for the retainers and servants.

For furniture, carved chairs, hard and uncomfortable, with the indispensable tea-table between every two, are arranged about the room. Sometimes there are settees also. The walls are loaded with scrolls and banners, inscribed on which are the choice words of China's great Sage, or perhaps phrases lauding the virtues and greatness of the families to which they belong, in each particular instance.

There is no carpet on the floor. Tile floors are the fashion, and it prevails universally. There are no bay windows or balconies attached to these houses, and until recently no window-

glass was employed in their construction. The light usually travels through the open door and apertures in the wall, which are called windows, if it ever at all gains admittance into these houses. At the present time, however, Chinese houses, of the richer classes, at least, are modernized and civilized to the extent of having window-glass. It is a step in advance, and to us, who watch every step so closely, it indicates an onward and upward stride of civilization and Christianization, slow though it be and not always apparent. And we breathe the prayer that the windows may be placed in their souls, so that the true light may shine in and scatter all the darkness that has hung so long and so heavily upon them.

In the middle class, i. e., merchants and farmers, are included the bankers, merchants, clerks, teachers and farmers. Their homes generally are less elaborate than those just above them. While they are not rich as a class (they are poor, as we count riches), still, some of these merchants may be well termed "merchant princes," and their homes are quite as grand as any.

In this class, as a class, we find a nearer approach to our family life than elsewhere in China. We may say here that we consider this class to be the backbone of the nation and the hope of the Church. And it is of this material principally that our Amoy churches are composed.

Generally there is but one wife, and she has

a voice in the domestic affairs of the household. She may also possess a fair education.

The business of the country, for respectability, competition and honesty will compare favorably with the business of other countries, such as manufacturing, shipping and mercantile.

There are no more clever farmers in the world. Their farms are exceedingly small, compared with American farms. They are kept under a high state of cultivation, and around about Amoy are expected to yield two crops each year.

Their little farms of half an acre to three or four acres, some terraced one above the other up the hillside, have more the appearance of garden spots than otherwise.

The principal products about Amoy are rice, sugar-cane, sweet potatoes, Irish potatoes, beans, peanuts, peas, cabbage and wheat. Opium is also being cultivated. Fruit abounds. There are orange, banana and pumelo orchards, yielding their delicious products.

Guavas, persimmons, cocoanuts and pine-apples, figs and mangoes are cultivated and yield in their season. Tea is not extensively raised. Most of the tea is cultivated in Formosa and trans-shipped from this port. The farmer is the most independent and most respected individual in the Empire.

In the laboring class are included the carters, farm hands, wheelbarrow men, chair-bearers, boatmen and runners. Their homes are simply wretched. No pen can describe them as they are, for one cannot transcribe smells. (This is

not only applicable to the homes of the poor. In every home odoriferous sights fill earth and sky.) So what need to attempt even to describe them. All we need say is that if one wishes to witness poverty, misery, in grossest forms, visit the homes of the poor of China. There may be places where more filth abounds, but for downright poverty, bare walls and floors, one would have to search far to find their equal. Yet this very class teach us two beautiful lessons of submission and liberality.

Among all this army of strugglers very few words of complaint are raised above the hum of toil and labor. Like some wise philosophers patiently enduring what they cannot be curing, this mighty host of sufferers march on in unbroken ranks, toiling on and on under most cruel bondage. Who ever heard of such a thing as a strike, or a rebellion against capital amongst their number? No such thing is known. They are not a nation of strikers in any sense. They are plodders and toilers, and the nation must be very blind that casts them off for strikers and rioters and rebels.

We have not a few of this class enrolled among our church members. The dear Lord was poor. So we despised not these poor ones, even though they be Chinamen. It is from them that some princely sums are cast into the Lord's treasury.

No more beautiful sight, no more encouraging sign can be afforded than this, showing how deeply rooted the Word of God has become in

the heart of this people when they give their dollars out of such poverty for the Lord's work. We have reserved another place to speak more fully of their benevolence, so there is no need to speak further here.

We do sometimes wonder what kind of crowns these will wear, what places they will occupy in that upper Kingdom. We, who see the condition in which they live and the magnificent sums they give, imagine it will be a very bright crown, sparkling with jewels. And we imagine, too, that some of them will have a place very near the great white throne.

CHAPTER V.

KOLONGSU.

The meaning of this word is "The Drum Wave Island." Ko, drum; long, a rushing stream of water; su, an island. It is supposed to receive its name from a part of the island, where there is a hollowed rock, through which the waters of the sea rush, producing a sound like drumming.

On a great pile of high rocks (in the centre of the island), lifting their grey heads 300 feet into the air, there is an inscription, the meaning of which is: Kolongsu is the most delightful spot under heaven.

Kolongsu lies just off south from the city of Amoy—about one furlong. It was at first considered more unhealthy than the city of Amoy, with all its filth and dirt. When the British soldiers attacked Amoy, they stationed themselves on this island. They died off by hundreds, stricken down by fever, and to them and the early missionaries it seemed nothing less than a death-trap. Dr. Abeel, Mr. Doty and Mr. Pohlman first resided there, but on September 22, 1844, they all moved over to Amoy. And there in the city, on the water's side, they built their homes, which can be seen to this day. After twenty years' residence in Amoy, the missionaries discovered that Ko-



PART OF KOLONGSU.

longsu was a much more healthy spot than Amoy. This was not because the conditions of Kolongsu had changed, but it was because the missionaries and soldiers in former days had to occupy Chinese homes, which are bad enough themselves, but thrice uninhabitable when situated in damp, low places. It was all right when they got up on the hilltops. The resident physician condemned the houses in which the missionaries were living in Amoy in the year 1865, and then they began turning their attention to Kolongsu once more. The Mission wrote home, asking for \$6,000 to buy a site on which to build a house on this island. In 1867 the site was secured, and the building so long occupied by, and called for a quarter of a century, Dr. Talmage's residence, was erected. Now all the foreigners (about 250 English, Portuguese and Americans) reside on this island, and, although they have not found it "the most delightful spot under heaven," they have found it the best and most comfortable place for sixty miles around. Here are located, too, the higher educational institutions of the three missions, viz.: Theological seminary, boys' academy, girls' schools, Charlotte Duryee Woman's Training School, and the Children's Home (orphanage).

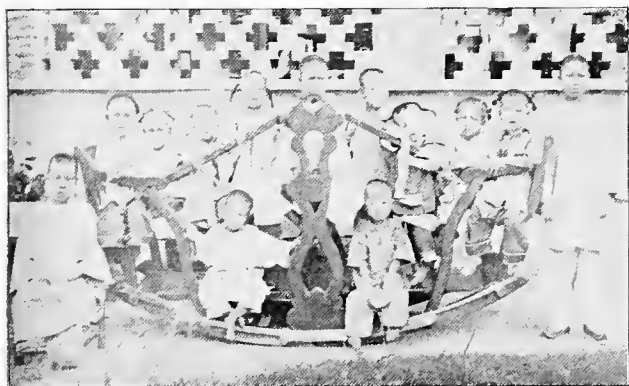
The Douglas Memorial, erected in 1880 to the memory of Carstairs Douglas, member of the English Presbyterian Mission, is located on this island. The students of all our schools, with native Christians residing on the island, meet in this building every Sabbath for public worship.

There is also a union chapel on the island, where English services are conducted every Sabbath by the missionaries. There are also consulates, hotels and stores on the island.

And besides, on this same island there are three distinct Chinese villages, with a population of four or five thousand.

Kolongsu is a little more than a mile long and half a mile wide.

A road committee keeps a road that goes round the island in good condition, and as this is the only civilized thoroughfare for miles around, it is appreciated and enjoyed.



GROUP OF SCHOOL CHILDREN, KOLONGSU.

CHAPTER VI.

THE DOORS OF AMOY OPENED.

For many years China was nothing more than a hermit Kingdom. She shut herself off entirely from the outside "barbaric" world. Her walls were high and strong, and every door hermetically sealed against all intrusion of the foreigner.

Early in the nineteenth century, as we have seen, the missionaries Morrison, Milne, Bridgman and Abeel began knocking at the barricaded gates of the Empire for admission to preach the everlasting riches of the Gospel of Jesus Christ. But for years they were obliged to confine their labors to the suburbs of Canton and the island of Macao (a small island off the southern coast of China), and the bleak and rocky coast of the Empire. In no other places in the vast nation were missionaries tolerated.

This seclusion was persistently maintained until the year 1840, when the chariots of an unjust war came rolling up against these hitherto impregnable walls. The history of this war, so extraordinary in its origin, so marvelous in its course, so momentous in its results, not only forms one of the most interesting chapters in the world's history, but the consequences of that war itself upon millions of mankind have

placed it amongst the most important chapters as well.

Originating in a "commercial misunderstanding," waged between "conscious superiority" on the one side, and "ignorant pride" on the other, and resulting in bringing one-half of the world into intercourse with the other, demands more than a passing notice. Let us confine ourselves, however, as briefly as possible to the origin and results of that war that led to the opening of the barricaded doors of China.

To fully understand the situation it is necessary to go back in history and discover what relations China held with foreign nations before the ships from England touched her shores. Early did the Romans, Greeks, Mohammedans and Phoenecians spread their sails and speed away for far off Cathay to traffic with its inhabitants. And there is a record of a commission being sent by Marcus Antonius to the country "producing the rich silks so much prized in Rome." In 1254, A. D., two Venetian gentlemen, Nicolo Polo (father of Marco Polo) and Matteo Polò visited China and were kindly welcomed by the Grand Khan, as the Emperor was then called. Subsequently Marco Polo visited China and remained twenty-five years. He became a great favorite with the Emperor and was made one of his officers, which goes to show the good feeling the Emperor had toward foreigners.

So far as the records reveal, the intercourse between these nations was above suspicion and distrust, and unrestrained commercial relations

extended to all who came to trade with them for twenty centuries at least. In the seventeenth century (A. D.) new powers began to send forth their ships, plowing the great waters in search of conquest and new territory. Spanish, Dutch, French, Portuguese and English sent forth their navies in search of new territory and to conquer the world if necessary for their respective governments.

China began to look with suspicion on these proceedings. And who can blame her? She watched with eager interest the events that were taking place "in the neighboring regions of Luconia, Java and India," and the cruel treatment the victors visited upon the vanquished.

Being witnesses of such scenes, as they stood on their watch-towers of their nation's defences, is it strange that the doors and gates of China suddenly swung shut, and were sealed and barricaded against the intrusion of the avaricious foreigners? As unto Luconia, Java and the isles of the sea, so must be the ultimate purpose of these sea kings concerning them.

Who shall say that any other policy would not have been suicidal? Had she pursued any other course the hour of doom to her independence would surely have struck, and her authority over her subjects have ceased forever, and the nation long ago have crumbled to pieces and their territory be possessed by others. Why? "The belief entertained by Europeans at that period, that the Pope had the right to dispose of all pagan lands, only

wanted men and means to be everywhere carried into effect." And the probability is that had China allowed these Spanish and Portuguese and other colonists to settle at will in her domain, the Chinese nation would long ago have been swept into that oblivion where so many other great nations are buried. Who can criticise her, then, for instituting such strict measures under the circumstances for her own self-preservation, even to making herself a hermit nation for nearly two centuries?

When the history of China is fully written it will be the most wonderful history of the most wonderful people that ever engaged the mind of men. And when that people are fully understood there will be little to criticise, much to applaud and much to esteem. Five thousand years have rolled away, and yet of all the nations of the world, China is the least understood and the most shamefully judged and treated.

Not yet is the fulness of time with her. The hour of her greatness and due appreciation has not yet sounded over the world. But if any one can read the signs of the times aright, that hour is soon to come. Some day this nation will stand out the mightiest and strongest nation of the world, and let us hope and pray and work that it will be the best, best civilized and the best Christianized nation on the face of God's earth.

With these few observations in mind, we may now consider the opium war. After the expiration of the privilege granted by charter to the

East India Company in 1834, and by which they had enjoyed a monopoly for nearly two centuries in carrying on trade at Macao and Canton, the English Government sought to renew these commercial relations in such a manner that all British merchants might have a share of the trade with the Chinese people.

To this end the Rt. Hon. Lord Napier was sent to China to commence negotiations for maintaining trade on a "proper footing." He arrived in Macao, July 15th, 1834, and, suffice it to say, he made a failure of the enterprise simply on account of lack of diplomatic skill. He failed to comprehend the Chinese way of doing things, and the Chinese failed to comprehend the English way of doing things as well. The Chinese were arrogant and suspicious. The English were none the less arrogant, but less slow. While we cannot excuse either, there was less excuse for England than for China. Surely China had a right, that England did not there possess, of saying how and in what manner things should be done. Lord Napier, instead of waiting at Macao, pushed on to Canton without official permission from the Chinese authorities. This was too great an affront to the dignity of the Chinese, and set in motion a broil and disturbance that eventually resulted in war.

Lord Napier died on September 27th, 1834. The nervous strain was too much for him, and he succumbed under the trial. Others followed him, but it was not until April 12th, 1837, that England was granted the privileges she sought.

But at this time trade was almost entirely confined to traffic in opium, as that was the only article that would sell. And some of the Chinese as well as foreigners were eager for the extension of the sale, as it brought them large gains. And every effort was made to legalize the use thereof. There were many, however, who had the welfare of the nation at heart, who fought to the bitter end, both against the introduction and the use of it in the land. No truer or stancher friend had the Chinese people in this trying hour than the Emperor himself, and if his government had been the stronger, instead of being the weaker, opium would never have lodged itself in the Celestial Empire.

The natives pleaded, and foreigners argued, that if it was not introduced now, some other way would surely be opened to its introduction; still the Emperor and his good advisers resisted all overtures to let it in, or legalize its use.

For forty years the Government had shown its sincerity of wishing to keep the noxious poison out; yet, in spite of all such efforts, so-called Christian merchants and monopolists of Europe persisted in smuggling it in, and finally forced it upon them at the cannon's mouth.

And the Emperor had good grounds for resisting it. He looked upon it as a design (rightly or wrongly, as the case may be,) of the foreigner introducing opium, in order, first: to so debilitate and impoverish the people that resistance on their part would be in vain, and, secondly:

the subjugation of the nation would easily follow. From our point of view, the surmise was unjust; but who can say, in view of all the events that were transpiring about them, that such a view of the situation was unjust from their basis of observation? This impression gained ground, until the whole nation became aroused against foreign intrusion. Then, too, this impression was deepened from the fact that the Chinese saw that these foreigners never smoked the drug themselves, nor was it used in their own country. What else could it mean but this? Then the baneful effects upon the minds and health of the nation, and the awful drainage of \$20,000,000 a year was likewise cause sufficient to awaken conjectures and sound the alarm over the whole domain. And so, instead of enacting measures to legalize the sale thereof, measures were at once instituted to restrain its sale, and, if possible, banish it from the Empire. But the evil had become a monster—too great, as the result proved, for the power and wisdom of the Chinese to deal with. Imprisonment and execution and banishment of offenders proved of no avail. Finally, on the 18th of March, 1838, a proclamation was issued, demanding the surrender of all the opium in possession of the merchants, and bonds required that no more should be introduced under penalty of death.

Four reasons were given for such demand:

- (1) Because they were men and had reason.
- (2) Because the law forbade its use.

(3) Because they should feel for those who suffered by its use.

(4) Because of the present duress of the Government.

In response to this appeal, 1,037 chests were delivered up, and then, on March 27th, 1839, through Chas. Elliot, the English representative, 20,283 chests, valued at \$11,000,000, were passed over to the Chinese authorities. But the bond was never signed, though an agreement had been signed by most of the foreign merchants not to trade in opium any more. This agreement was not kept. This whole quantity was destroyed by the Chinese authorities in good faith, and, as a noted historian observed, it was "a solitary instance in the history of the world of a pagan monarch preferring to destroy what would injure his subjects rather than to fill his own pockets with the sale." In addition, sixteen persons—English, American and Indian—principal agents in the trade, were ordered out of the country and told never to return again. But the opium trade was not banished or destroyed.

Before the last chest was destroyed, shiploads were on the way and some being unloaded on the defenceless shores. And it kept on coming and coming until the two nations of England and China were plunged in a cruel and destructive war—cruel and destructive alone to the Chinese Government. So, willingly or unwillingly, the Chinese had to accept the evil.

"To obtain reparation for insults and injuries,

for indemnifications of losses, and for future security and protection," were the pretexts England offered for making war upon a weak and powerless nation. Each one must judge how far she was justifiable in such an action.

Might made right in those days, and before the English power China fell; yet, in these days, we venture to say, such action would not be tolerated. Poor China—we say—after all her care and concern for her subjects, she had not only to accept the deadly drug, but had to pay \$21,000,000 (part of it for the opium that was destroyed in April, 1839), and gave up the island of Hong-Kong to the British nation. Let others pass their verdict on such justice.

It has been said the war was necessary to break the arrogance and pride of the Chinese people. Perhaps it was. Still, we do in all sincerity ask, would not the result have been the same, and more happily accomplished, if, in the first place, the East India Company, and later the English Government, had been more zealous in the diffusion of Christian truth and the Word of God? But what was done? For nearly two centuries they set their faces against truth and righteousness, and every effort made to translate the Word of God met with their disapproval and bitter opposition.

The affairs of nations, as well as of individuals, are in the hands and under the control of the Great Ruler of the universe. Who can read in all this history anything but the Almighty "accomplishing His great and wise pur-

pose by allowing man to pursue his petty, private, and even unjustifiable ends?" Beyond this mystery we cannot penetrate.

But this no more excuses the nation which battered down the doors, and forced the vile opium traffic in upon China, than the unfaithful disciple was excused for betraying the Christ to perform the will of God.

But out of all this evil God brought good. Canton, Amoy, Ningpo, Foochau and Shanghai were opened for foreign trade and residence, and, best of all, for the introduction of the Gospel.

And that gospel power is shining fuller, stronger and brighter, in the face of the new difficulties that have been thrown in its way by the introduction of opium in this land of heathen darkness. It is able to save unto the uttermost, therefore, China—in spite of opium.

And there was good, too, in the fact that China had to deal with England rather than Russia or Turkey, or some Mohammedan or Roman Catholic power. It was Protestant England, and whatever else may be said of her in this unfortunate and cruel affair, this may be truly said: That wherever England goes, there go laws, protection, freedom and liberty of conscience and Christianity. Had Russian, Spanish or Turkish power gotten control of India, or had any of these powers battered down the walls of China, the condition of affairs in the celestial Empire would probably have been far blacker and more sad than they are in this day.

Every missionary has had cause more than once to thank God that the British flag floats and waves over the Eastern Seas rather than any of those mentioned above.

Other ports were opened for trade and residence, and to-day the doors stand wide open, waiting for the messenger to arrive, bringing the gospel message of peace and good will toward all men. God speed the day when the foreigner shall force out of the Empire that same drug that they forced in—not by might, but by the Spirit of the Lord.

By the Treaty of Tien-Tsin, made in 1858 and ratified in 1860, ten new ports were opened in China, among them being Tam-Sui, Taiwanfoo, Swatow, Cheefoo, Tien-Tsin. In 1878 there were twenty-one ports opened for trade, and permission granted to all foreigners (1860) to travel with passports. The treaty ports to-day are, viz.: Amoy, Canton, Swatow, Foochau, Ningpo, Shanghai, Tien-Tsin, Pekin, Cheefoo, Hankow, Ichang, Chinkiang, Tam-Sui, Taiwanfoo, Keloong, Takow, Woohoo, Woochau, Newchawang, Kiukiang and Kiong-chiu.

CHAPTER VII.

FOUNDING OF THE AMOY MISSION.

While General Synod was in session in New York, in 1842, a communication was received from Dr. Abeel (then stationed at Macao), giving expression, amongst other matters, of his confidence that China would soon be thrown open for the entrance of missionaries, and urged that steps be taken for the occupation of some field, as a centre for missionary operations. Long before Synod was privileged to hear this message, Dr. Abeel, in company with Rev. Mr. Boone, was sailing up the coast of China, and on the 2d of February, 1842, landed at Hong-Kong. After a short stay here they re-embarked, still journeying up the coast, until on Thursday, 11 o'clock a. m., on the 24th of February, before the Treaty of Nankin was concluded, they entered the port of Amoy, and as the pioneer standard-bearers of the banners of the cross, set up those emblems in this part of that benighted land.

Dr. Abeel immediately took up his residence on the island of Kolongsu, then occupied by the British troops. The house that he occupied stands to-day in good repair, underneath the branches of a great and large banyan tree. It is sort of a relic, or an heirloom, which we

think should belong to us. When Dr. Abeel and Bishop Boone landed, the island of Kolong-su was in possession of the British troops. They were received very kindly by Major and Mrs. Cowper, and tendered every hospitality possible. Major Cowper escorted Dr. Abeel about to inspect the houses, and gave him his choice where he might permanently establish himself. But there was not much choice, as the English soldiers, in search of firewood, and Chinese likewise in search of plunder, had made havoc with them all. The one had stripped them of all inflammable material, and the other had torn up every brick on the floors in search of buried wealth. But a choice had to be made, and Dr. Abeel chose this house, with a larger room in the centre and a smaller room on each side. On each side of the entrance there is also an independent projecting building, composed of one or more rooms which might be used for a kitchen or storeroom, or servant's quarters. As soon as possible Dr. Abeel set to work making the necessary repairs, and by Saturday, February 26th, moved in and took possession.

In addition to commencing work immediately amongst the Chinese, Dr. Abeel gratuitously rendered service to the English troops by conducting an English service for them in his own house from time to time. It is a sacred spot, for here, we may say, was born the grand work which our eyes are permitted to witness to-day. It has long ago passed into the hands of others, and save by one man, the fact

of Dr. Abeel ever having lived there is forgotten.

So suspicious are the present occupants of foreigners that when a party of missionaries and friends desired to enter and let their eyes rest for a moment upon the rooms where this sainted and holy man lived, they were absolutely denied all admission.

One week after their arrival, March 3d, they made their first visit to the city of Amoy. The cordiality and kindness of the natives surpassed their most sanguine expectations. Unmolested, they were allowed to hold services and distribute religious books and other literature.

After the peace was declared and the Treaty of Nankin (1842) concluded, the officials and dignitaries of that district seemed to vie with each other in their attempts to welcome the missionaries of the cross. "The head Mandarin, the naval commander-in-chief, and the highest civil authorities invited them to their houses, returned their visits, received their books, listened to their instructions, accompanied and assisted them in their excursions into the surrounding country." "In April (1842) the Imperial Power made a complete change of rulers at Amoy. But the new rulers displayed to the missionaries the same kindness they had experienced from their predecessors. They even aided them in procuring conveyances to make excursions further and more extensive than could be allowed by the imperial edicts. They were re-

ceived by the people with equal favor. Such confidence they inspired that at one time two contending villages, instead of settling their disputes, according to usual custom, by combat, agreed to refer their differences to the missionaries, as umpires."

Thus encouraged, they spurred on in their course, making tours into the neighboring country "as far as the city of Chiang-Chiu," twenty-five miles west of Amoy. Preaching, instructing, social prayer meetings, Bible classes, were the order of the day. Instant in season and out of season, Dr. Abeel and Mr. Boone went everywhere they could, teaching and preaching "in His name," until the 22d of June, 1844, when they had the pleasure of welcoming as fellow-laborers Rev. Messrs. Doty and Pohlman. Dr. Abeel was not permitted to witness any reward of his labor in Amoy. On the 24th of January, 1845, on account of completely shattered health, he was compelled to leave the work he loved and set out upon a journey home—and there the Lord called him to serve Him above, September 4th, 1846.

CHAPTER VIII.

THE SUCCESSION OF MISSIONARIES.

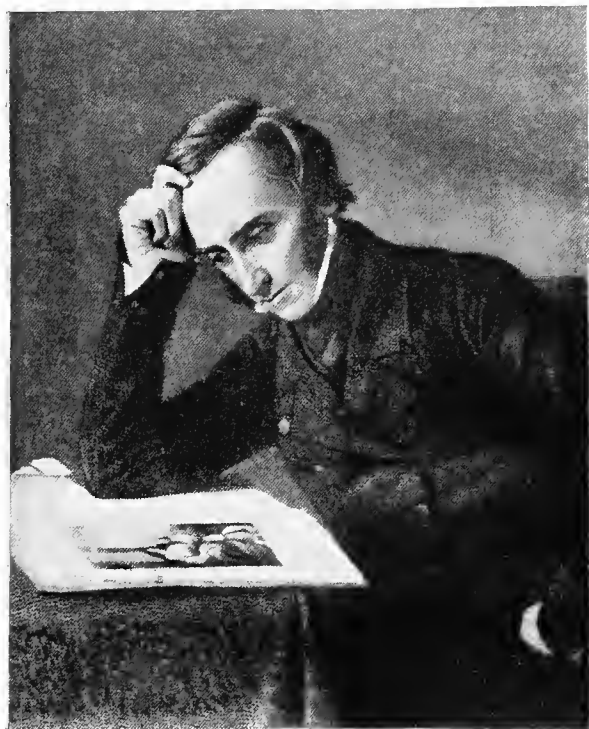
DAVID ABEEL, D. D., 1842-'45.

Dr. Abeel was born at New Brunswick, N. J., June 12th, 1804. At fifteen years of age, failing to secure an entrance into West Point Military Academy, he turned his attention to the study of medicine. It was while in pursuance of this course of study that his heart was touched by Divine grace, and ever after he devoted his life to the service of his Master.

At the age of nineteen, in the autumn of 1823, he began fitting himself for his life-work by entering the theological seminary at New Brunswick. After a preparation of three years, not only in the "school of the prophets," but in that school of personal experience, where one gets the best tuition for the ministry, viz.: down among the sad and lonely ones, ministering unto the poor, "the sick and afflicted," he began his labors in the little village of Athens, Green County, N. Y., May 26th, 1826.

For a little more than two years he was permitted to labor in this vineyard, when failing health compelled him to resign and seek the warmer airs of St. Thomas, of the West Indies.

Dr. Abeel was a conscientious, deeply spiritual man. His holy life was a power. He was a man of much prayer, and, like Daniel of old,



REV. DAVID ABEEL, D. D.

would retire during the hours of the day and commune with his Lord. He set before himself the very highest and best ideal, even his Master, Jesus Christ. Complete self-consecration to the service of the Master in the promotion of the welfare of his fellowmen was his high and holy aim. So it was not strange that his mind often reflected upon the condition of the heathen world, and that in the first flush of manhood he heard and heeded the voices calling out of darkness bidding him to come over and help.

Only a man possessed of indomitable pluck and perseverance and eminent piety would have braved the dangers and perils that David Abeel did. Never robust after his ministerial labors at Athens, once at death's door, and never recovering from an organic affection of the heart, yet this devoted and courageous young soldier, undaunted and fearless, pushed on bearing the banners of the cross until he had unfurled those emblems on many isles of the Southern Pacific and the heathen lands of the Orient. On the 14th of October, 1829, he sailed in the ship *Roman*, Capt. Lavender, from New York for China, and after four months and eleven days he reached Canton, February 25th, 1830.

Dr. Abeel went out under the patronage of the Seamen's Friend Society, but at the same time made a conditional appointment with the A. B. C. F. M. (who were about to establish a mission in China), viz.: that if at the expiration of a year he saw the way opened, and felt it his duty to engage in missionary work, he

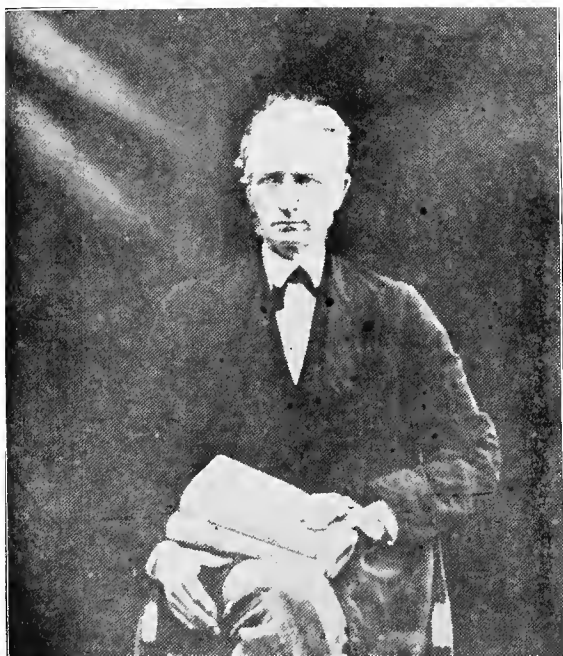
would sever the relations with the S. F. S. and devote his services to the A. B. C. F. M.

Dr. Abeel went out in company with Elijah C. Bridgman, who was under appointment of the A. B. C. F. M.

Their passage and support for one year was contributed by a merchant, David W. C. Olyphant, Esq., who was engaged in the Canton trade in connection with Talbot & Co., of New York. He was deeply interested in this missionary enterprise, and not only furnished the finances for this one year, but it was by his presentation of facts and arguments that the work was commended by the A. B. C. F. M. (1830). This was the first American mission represented in China.

After serving the Seamen's Friend Society for ten months, Dr. Abeel tendered his resignation, and in December, 1830, transferred his services to the A. B. C. F. M. Then began his missionary journeys to Java, Siam, Singapore, Malacca, Borneo and the different islands of the Eastern Archipelago, and finally to Amoy, China, where he established the work we review to-day. Besides, he traveled far and wide, visiting Christian nations, such as England, France, Holland, Prussia, Switzerland and America, stirring up churches and awakening a missionary fervor in behalf of the cause of foreign missions.

He died in Albany, N. Y., September 4th, 1846, at the age of forty-two, leaving the memory of a holy and consecrated life behind him and the foundations of a work laid deep and



REV. ELIHU DOTY.

strong, that will last so long as time endures. He rests from his labors in the beautiful cemetery of Greenwood, Brooklyn. His works do follow him.

He was the founder of the Amoy Mission, February 24th, 1842.

REV. ELIHU DOTY, 1844-'65.

Mr. Doty, son of Stephen and Phebe Nelson Doty, was born at Berne, Albany County, N. Y., September 9th, 1809. He attended the village school until he was thirteen years old, when he became a clerk in the store of Jacob Settle, Berne, N. Y., and remained with him until he was nineteen years old. Faithful in his duties, he was honored and loved by all. At the age of seventeen or eighteen he became converted, was baptized and received into communion of the Reformed Church at Berne, N. Y., November 4th, 1827. The first seeds of his missionary life were implanted in his heart while attending the Sabbath-school of this church, and after his conversion he felt it to be his solemn duty to preach the gospel to the heathen. He shortly after resigned his position in the village store, and began making preparations for his life-work by studying with the Rev. Abram H. Meyers, at that time pastor of the Berne church, in order to enter Rutger's College. While at Berne his fellow-student was the Hon. Joseph P. Bradley, and the two men were always close friends. He entered college in the year 1830,

when he was about twenty years old, "and upon this account he overleaped—not by his own suggestion, but by the earnest advice of all his professors of the college and seminary—two years of the collegiate course." He probably entered the New Brunswick Theological Seminary in 1833, and after a full course, graduated in 1836, when he was ordained a missionary, and on the 18th of June of the same year embarked for Java, where he was appointed to begin his missionary efforts.

The year 1836 marked a new epoch in the history of foreign missions of the Reformed (Dutch) Church. A deeper and a wider interest had been already aroused by the closer union with the A. B. C. F. M. which had been consummated in the year 1832. The new responsibility excited the entire Church to a greater earnestness in behalf of the salvation of the heathen. But it was in the spring of 1836 that the whole Church was moved to a greater consecration than ever before. This was occasioned by the announcement that four young men, viz.: Elihu Doty, Elbert Nevius, William Youngblood and Jacob Ennis, of the New Brunswick Theological Seminary, had offered themselves and had been accepted for the foreign field. One may easily imagine how deeply the hearts of all the people were impressed in the early history of missions when it became fully known that these four young men had at one time consecrated their lives to the foreign service for the Master.

On the 30th of May, 1836, in the Middle Dutch Church in New York, they were formally set apart for the solemn office of preaching the Gospel to the heathen, and there received their instructions to proceed to Java to found a mission on that island, hoping thereby to receive favors and encouragements from the Dutch Government in their new enterprise. But their reception was entirely the reverse of what they had expected. Arriving at Batavia (Sept. 15th, 1836), the jealousies and suspicions of the Dutch Government were immediately aroused, and they were detained for more than a year, not being allowed to proceed with their labors. Finally they were allowed to proceed and locate their mission at Borneo. Mr. Doty started ahead and reached Sambas, June 17th, 1839. Mr. Youngblood arrived September 19th the same year, while Mr. Nevius, on account of the ill-health of his wife, was obliged to proceed to Singapore. Subsequently Messrs. Pohlman and Thompson joined the workers at Borneo, where, upon their arrival, Messrs. Doty and Pohlman gave themselves to the welfare of the Chinese immigrants, who had come there seeking fortunes, while Messrs. Youngblood and Thompson confined their labors to the Dyachs and Malays.

After laboring here some four or five years, Messrs. Doty and Pohlman began to realize that this especial work that they had chosen was more or less circumscribed, and that they could accomplish far greater results in wider

fields that were already waiting for them in China. So under the direction of the Home Board (A. B. C. F. M.) they left Borneo in April, 1844, and arrived at Amoy, China, in June, and became co-laborers with Dr. David Abeel in the work that he had already founded.

Mr. Doty's life was a very checkered one. His efforts in the Indian Archipelago were, so far as human knowledge would lead us to suppose, a signal failure, while his efforts in Amoy were crowned with marked success. As Dr. Chambers said at the time of his death, "A sharper contrast can hardly be furnished by the entire history of missions than that which existed between the fruitless toil in Borneo and the golden harvest in Amoy. But he was the same man in both. The ill-success did not dishearten, large ingatherings did not puff up. He stood in his lot where the Master sent him, and knew how to labor and to wait, and knew, also, that the faithful herald of the cross is a sweet savor of Christ in them that are saved, and in them that perish."

Sorrows and afflictions were multiplied during almost the entire course of his earthly pilgrimage. The shadows that death cast across his pathway were indeed dark. First of all, he was called upon to mourn the death of the "genial and winning" Dr. Abeel, then the death of his first wife (Eleanor Ackley), then the death of his fellow-laborer and companion, Mr. Pohlman, in 1848, then the death of his second wife (Mary Smith), in 1858.

Yet, the lights and shadows that played across his life brought out in fuller relief the grand and noble character of this very unostentatious man. Patiently and submissively he bore his every trial. Modestly and becomingly he accepted the success of his labors, that God granted unto him.

He was eminently pious. His life breathed a beautiful Christian spirit, and intercourse with him showed that he lived near his Master, and was full of love to the Saviour, to His cause and His people. He was not brilliant nor profound, but he was laborious and determined, deemed by many a mere plodder, but he plodded successfully. Whatever he undertook to do, he did with his whole might. He was conscientious in every duty and spared not his strength to perform it to the end, and his death was due to overwork.

Owing to the lack of co-laborers, he was compelled to do more than he could safely perform.

For fourteen years he labored with but a single companion, first with Mr. Pohlman and afterward with Dr. Talmage. "The harvest was white and perishing before his eyes," "and he hesitated not in thrusting in his sickle early and late, in season and out of season," until his strength entirely failed him.

Much time of his latter years was devoted to the literary work of the mission, a department for which, by his habits of accuracy, his candor, judgment and freedom from caprice and prejudice, he was admirably fitted. In 1865 he left his chosen field to return to his native land to

die among his friends. But God ordered it otherwise; he departed this life four days before reaching the coasts of America, at the age of fifty-six. His remains were brought on and the funeral services held in the Middle Dutch Church, Lafayette place, New York, on March 27th, 1865, where thirty years before he was commissioned, and was laid to rest at Troy Hills, N. J., the home of his second wife, there to await the glorious resurrection.

At Amoy, his real work was accomplished. "There stands his monument upon the coast of China, fair as the sun, in a group of churches—burning lights among millions of heathen, with every element of strength, expansion and perpetuity."

Mrs. Eleanor (Ackley) Doty, 1844-'45¹; Mrs. Mary (Smith) Doty, 1847-'58.¹

W. J. POHLMAN, 1844-'49.

Mr. Pohlman was born in Albany, N. Y., February 17th, 1812. Leaving the parental roof when he was twelve years of age, his young and inexperienced life came in contact with severe and so great temptations that he was nearly swept from the moorings of his faith and piety, instilled into his heart by his faithful parents.

For four years he was tossed about upon the billows of temptation and sin, conviction and relapses, good resolutions and broken vows, "the struggles between a tempting world and a tempting adversary on the one hand, and a

(1) Died; buried at Amoy, China.

conscience breathing dismay and terror on the other." But at last the good conquered, and his conversion was sudden and almost as vivid as Paul's on his way to Damascus; and, as in Paul's case, he was chosen of God to carry the Gospel to the Gentiles far away from his home land. His joy over the assurance of full redemption, his praise over redeeming love, he could scarcely frame in words—so full was his heart. This change occurred at Geneva, N. Y., in 1828, where he was living with a sister, to whose loving, sisterly devotion and patience his conversion was due (so far as human agency can work). Soon after he decided to study for the ministry, and at twenty entered the junior class at Rutgers's College, 1834. Subsequently graduating from the New Brunswick Seminary (1837), he was ordained by the Classis of Albany, April 18th, 1838. His attention to the heathen world was probably first called by hearing a returned missionary from the Sandwich Islands preach shortly after his conversion. He was deeply impressed. This impression was intensified by an address delivered before the students of the College, February, 1833, by Rev. Dr. Wisner, Secretary of the A. B. C. F. M.

"From this time his mind was not at rest until the beginning of the next year, when, after many trials and conflicts, arising partly from a distrust of his own qualifications and partly from reluctance of near friends, especially of his aged parents, to part with him, he came deliberately to the determination that he would

devote his life to foreign missions; and from that hour everything else was made subordinate and subservient to the accomplishment of this one grand object"; and his consecrated and devoted spirit is breathed forth on the pages of a letter he forwarded to the A. B. C. F. M.

"Time has only served to strengthen the decision which was calmly and dispassionately made. After repeated reviews of the same, I am confirmed and settled. I cannot now doubt for a moment; mine was not a rash or a hasty conclusion. If there are no contrary indications, I must go; I cannot stay. Receive me under your care as a candidate for the missionary service; I wish to be enlisted for life. If in your view I can be of any service, I lay my all at your feet. Silver and gold have I none, but such as I have give I thee. Send me abroad to publish glad tidings to the idol-serving nations. Send me to the most desert part of all the howling wilderness of heathenism, to the most barbarous climes, or to more civilized regions. Send me to the millions of pagans, to the followers of the false prophet, to the Jews or the Gentiles, to Catholics or Protestants. Send me, in fine, wherever God opens an effectual door. Send me, for the necessity is laid upon me; yea, woe is unto me if I preach not the Gospel to the perishing heathen." (Manual Reformed Church, etc.)

He was accepted, but before he departed he was employed by the Board of Foreign Missions of the Reformed (Dutch) Church (then acting in

concert with the A. B. C. F. M.), visiting the churches, and several thousand dollars were raised, as well as much enthusiasm aroused in the behalf of missions, through his earnest appeals.

Mr. Pohlman, with his wife (a sister of Dr. John Scudder, of Indian fame), left for their mission field on the 25th of May, 1838. Like his brethren who had preceded him at Amoy, his labors began elsewhere, having first visited Java, Singapore and Borneo. He arrived in Amoy in company with Mr. Doty, June 24th, 1844.

Through his solicitations and influence among friends at home, money was secured for the erection of the first church building of Amoy January, 1849, at the cost of \$3,000, now occupied by the members of the First Church, Amoy. This was the first church erected in China, exclusively used for Chinese worship. Thus, the temple stands an honor to this man and a monument to his faith and zeal.

He was cut off in the midst of his years and not permitted to witness this crowning act of his life in its full completion; for it was while on a voyage from Hong-Kong, whence he had gone to procure lamps for the edifice, that he lost his life at sea.

"He set out to return to Amoy on the 2d of January (1849) in the schooner Omega. On the morning of the 5th or 6th the vessel struck, in a fearful gale, near Breakers' Point, about half way between Hong-Kong and Amoy." All on

board perished save one, either at the hands of the pirates who infested those shores, or by the overwhelming waters.

The people at Amoy were waiting Mr. Pohlman's return, when they expected to dedicate the new structure. His funeral service and the dedication exercises were held at one and the same time, February 11th, 1849.

Mrs. Theodosia R. (Scudder) Pohlman, 1844-'45².

J. V. N. TALMAGE, D. D., 1847-'92.

Very modestly, yet so characteristic of the writer of the "Sketch of the Amoy Mission," China (1888), the author closes up the biographies of those whom he called the founders of the Amoy Mission with these words: "So there is no need in this paper to mention the names of those succeeding them."

As it was said of Dr. Abeel, so it could be said of Dr. Talmage: "The crowning beauty" of this man's life was "his humility." If Abeel and Doty and Pohlman laid solid and deep the foundations upon the bed-rock of sound orthodoxy, Dr. Talmage builded no less sagaciously, strongly and solidly thereon. For nearly the entire history of the Amoy Mission (up to 1892) he has watched and guarded sacredly the trust committed to his care. His faithfulness and wisdom and love are written in indelible characters on dome and spire, on walls and columns,

(2) Died; buried at Amoy, China.



REV. JOHN V. N. TALMAGE, D. D.

on cornice and entablature, on chancel and nave of the structure we behold this day.

When he was taken away, if it was not one of the great stones in the foundations, surely it was one of the strong pillars of the superstructure.

Dr. Talmage was born at Somerville, N. J., August 18th, 1819. Consecrated to God at his birth, he was early led to give his heart into His keeping. The name in old English used to be spelled Tollemache, and Dr. Talmage used to jokingly say he was a descendant of Tele-machus.

"There was a pathetic scene fifty years ago in a New Jersey farm-house. A tender, loving, Christian mother was giving warm welcome to her son, who had just graduated from college with high honors (1842). Only a mother's heart can realize the joy and pride she felt in her boy, who had distinguished himself and done credit to the family name. He was her boy and inexpressibly dear to her. What then must have been her emotions when he told her, gently but firmly, that he had been led to consecrate his life to service for Christ in China. China was a long way off in those days, and its people hostile to missionaries; how could she bear to hear of her dearly beloved son going into peril even in such a cause. 'Oh, John!' she exclaimed. Maternal love had its way for a moment, and then the higher nature in her triumphed, and she said: 'I prayed to God for this, and He has answered. How can I object?' They were

brave words, which no mother could have uttered but one in whom love of God held the highest place. They remind one of another mother who long ago heard with joy the blessings which would come to the world through the babe she held in her arms; but heard, too, that 'a sword should pierce through her own soul also.' With faith like that of Abraham, she would not withhold her son when God called for him." ("Christian Herald.")

Graduating from New Brunswick Seminary in 1845, he immediately offered himself to the Board of Foreign Missions of the Reformed (Dutch) Church, but on account of lack of finances, he was obliged to wait two years before he was commissioned. In the meantime, he served the Middle Church of Brooklyn.

In April, 1847, he sailed away for the far off coasts of China, where he arrived after a four months' voyage.

His life was one of ceaseless activity. "Preaching and teaching in the theological seminary, long tours into the interior, the preparation of books," and sought by all foreigners and natives for counsel, direction and sympathy—all made his life an intensely active and useful one. Chinese officials, the literati, merchants and common people, Europeans and Americans, not only confided in him, respected him and loved him, but held him in high honor for his eminent scholarship, his intellectual force and his Christian character. His home was always opened to all comers, and all received a kind

and hospitable welcome. So whether they came seeking social enjoyment or the solution of some vexing problem, they found just what they sought—none ever sought in vain here. And up and down that extended coast line of China, perhaps there was not another home so well known as his.

He began his literary work early in his career and kept it up until the very end. Five years after his arrival he produced a primer (pp. 30, 1852). Next followed a first reader (pp. 17, 1853). In the same year (1853) he also made a translation of Burn's "Version of Pilgrim's Progress." Then followed translations of Luke's Gospel, and the Epistles to the Galatians, Ephesians and Philippians, and the epistles general of John and Peter. These translations were all rendered in Amoy Romanized colloquial—a system of writing the Chinese language (in use only the past thirty years) that has not only made it possible for old and young alike in that region to read and write, but has done more toward the spiritual enlightenment of that people than whole centuries of the old, but more literary, method could or can hope to accomplish.

He gave his best efforts toward the development and use of this Romanized colloquial, so all his works are in this style. Perhaps it made him appear less scholarly, and received less applause, but it brought light and knowledge to the very homes of thousands, who would never have had either without this system. That was all the reputation and applause that this man

sought. He crowned his life-work (completing it at Bound Brook) with a work entitled "The Amoy Colloquial Dictionary"—a scholarly work which will be of great service to all missionaries who may labor in that district, as well as to the native Christians of Amoy and Formosa.

Few indeed have been permitted to see how great things God hath wrought, what changes have taken place, in their appointed lifetime, as was granted unto this good man. He went to Amoy in the first bloom of manhood, and from start to finish he threw into the work a consecrated zeal and a devoted enthusiasm. When he arrived in Amoy there were no churches, no schools, no Christian homes, no hospitals, and only three converts. When he left there were 2,000 converts, seventeen churches, and as many pastors under Presbyterian order alone, a theological seminary, a training school for women; and boys' and girls' schools and hospitals scattered throughout that district.

In July, 1889, after a period of forty-two years of service, in consequence of an enfeebled and broken body, he was compelled to relinquish all active participation in his chosen work, and returned to the land of his birth, seeking rest and strength, with the expectation of thus being able to take up the work he so reluctantly had to leave.

Until the very last that star of hope never set. Even when he was fast sinking into the blessed rest, the last beams of that hope were faintly gleaming. He said then: "It seems



RESIDENCE OF REV. DR. TALMAGE.

now as though I may never get back to Amoy." It was still only "seeming"—not a settled fact with him. It shows how intently his heart was set on his life-work. And if there was one unfulfilled wish in his life, it was only this, that he might die and be buried among the people for whom he had given all—his best. But it was not to be. His work was done, fully and well done—all done.

At Bound Brook, N. J., on the 19th of August, 1892, he fell asleep, and rests from his labors.

In that building in Somerville, N. J., where he was baptized and gave his heart to God, was his body taken on August 22d, 1892, "for the services with which believing friends committed the precious dust to the earth in firm hope of a glorious resurrection."

Silently, yet gloriously, his sun went down behind the hills of time, and for many a day its splendor will adorn the skies before it has entirely set beyond our view—its memory, never.

Mrs. Abby F. (Woodruff) Talmage, 1850-'62; Mrs. Mary E. (Van Deventer) Talmage, 1864— . Rev. J. S. Joralman, 1855-'58; Mrs. Martha B. (Condit) Joralman, 1855-'58.

Rev. and Mrs. Joralman left Amoy in the year 1858 on account of the dangerous illness of the latter. Had health and strength permitted, they, with many others whom the trying clime had banished, would have been laboring in these fields to-day. Their hearts are there.

After their return, they served the Church at Fairview, Ill., for twenty-six years. They then

removed to Norwood Park, Ill., now a suburb of Chicago, and still serve that Church (1892).

LOCATED AT AMOY—EVANGELISTIC WORK.

Rev. Daniel Rapalje, 1858; Mrs. Alice (Ostrum) Rapalje, 1878; Rev. Alvin Ostrum, 1858-'64; Mrs. Susan (Webster) Ostrum, 1858-'64.

Rev. and Mrs. Ostrum were also compelled to leave the enervating climate of Amoy. He spent two years at home recuperating, and in 1866 became Stated Supply over the Church at Franklin, N. J., South Classis of Bergen. In 1868 was chosen pastor of this church, and served it two years. While at Franklin, Mrs. Ostrum departed this life. Leaving Franklin in 1870, he moved to Tomhannock, having accepted a call from the Presbyterian churches of Tomhannock and Johnsonville, Rensselaer County, N. Y.

In 1871-'72 he served the Presbyterian church at State Centre, Iowa. Subsequently he settled in Navada, Iowa, where he had charge of a Presbyterian church for more than a year.

In 1875 he moved to Southern California, serving consecutively the three Presbyterian churches of San Luis Obispo, Carpinteria and Oroville. About 1882, under the patronage of the Congregational Board of Home Missions, he settled at Murphys, Calaveras County, Cal., and for three years took charge of all the work in that county. He was the only minister in Calaveras County and preached in twenty-three different places.

In April, 1886, he received and accepted a call

from the Congregational Church (supported by American sugar planters) at Kohala, Hawaiian Islands. Here he is still serving the Church, and in conjunction with Rev. Frank Damon, devotes much labor looking after the spiritual welfare of the Chinese, Japanese and Portuguese immigrants.

Rev. John E. Watkins, 1860; Mrs. Sarah A. (Heuston) Watkins, 1860.

These beloved missionaries were never permitted to enter upon their chosen work. They sailed in the ship Edwin Forrest in August, 1860, and no tidings were ever received of her fate.

They have long ago dropped anchor along the shores of the Golden Seas; and instead of reporting for duty in the city of Amoy, theirs has been the blessed privilege of reporting for duty in that city of light, joy and peace—the City of the New Jerusalem. There they served Him. With Mr. and Mrs. Watkins, three of the Amoy missionaries have found their last resting place beneath the waters of the mighty sea, while Mrs. Eleanor (Ackerly) Doty, Mrs. Mary (Smith) Doty, Mrs. Theodosia R. (Scudder) Pohlman, Mrs. Abby (Woodruff) Talmage, Miss Caroline E. Adriance and two or three children of the missionaries sleep in the little hallowed cemetery on Kolongsu, Amoy.

“ They sleep in Jesus and are blest;
How sweet their slumbers are,
From suffering and from sin released,
And freed from every care.”

MISS CAROLINE ADRIANCE, 1861-'64.

Two miles south of Auburn, N. Y., at the outlet of Owasco Lake, stands the Sand Beach Church (Owasco Outlet Church, Classis of Montgomery), Rev. Chas. Maar, pastor. Though perhaps unknown to many of the members of the Reformed churches, yet, on account of the number of missionaries, whose names are enrolled on her records, and who have gone out from her walls to publish the message of salvation unto the nations sitting in darkness, is worthy of better acquaintance and wider reputation.

It was in this church that Miss Adriance received both her spiritual and missionary education.

In 1851, Rev. S. R. Brown, D. D., who had been a foreign missionary at Canton, China, under the auspices of the Morrison Educational Society, and in charge of the Morrison Memorial School at Canton, became pastor of the Sand Beach Church.

It was under Dr. Brown's instruction, we may assume, that Miss Adriance received her missionary enthusiasm, and by whom was awakened the desire to go and tell the glad tidings of salvation to the souls perishing in the darkness of heathenism.

Dr. Brown's life was fired with the spirit of missions, and the flame flowed with such brightness that it touched and fired the lives of members of his little flock at Owasco Outlet.

In 1852 a Ladies' Foreign Missionary Society was organized in this church, and Miss Adriance

was one of the charter members—and a very active and consecrated one. It was in this school that she for seven years was, unconsciously, perchance, fitting herself both for the Macedonian call and for usefulness on the foreign field.

But a few years go by before that call comes to the pastor and to his child of faith alike. Japan had been opened and was ready for the Lord's harvesters to enter and begin the seed-sowing in the fallow soil.

So when the call came in 1859 from the Board of Foreign Missions of the Reformed (Dutch) Church to Dr. Brown to go and represent that denomination in the "Land of the Rising Sun," he was ready to respond most heartily to the summons.

Others had at the same time received the summons, and with the same spirit of gladness obeyed the call. And thus it came to pass that it was that, instead of one or two, quite a company set out at that time from that church.

There were, besides Dr. and Mrs. Brown, Rev. Guido Verbeck, D. D., and wife, Miss Mary E. Kidder (now Mrs. E. R. Miller, of North Japan Mission), and Miss Adriance. Some of them were already, and others of them became, members of this church before their departure.

Dr. Verbeck was a graduate of the Auburn Theological Seminary, and while at Auburn became a member of this church. Mrs. Verbeck was a member. Miss Kidder was teaching

at Owasco Outlet in Dr. Brown's school, and she thus became attached to this church. Hence, it was that at that time when this little company set forth for the Orient on the ship *Surprise*, from New York, in the spring of 1859, they were all members of the Sand Beach Church, at Owasco Outlet, N. Y.

This little memoir has to do, however, with Miss Adriance.

Caroline Adriance, daughter of Jacob and Elizabeth Humphrey Adriance, was born in Scipio, N. Y., October 29th, 1824. When about four years old she met with the greatest loss which can come to a child in the death of her mother. So the care of her in childhood devolved upon others, who could not feel toward her as a mother.

There was nothing remarkable about her childhood, and the only record of those early years is that she was obedient and affectionate, and grew up to be useful and helpful; yet, there is a beautiful history written in those lines that friends may well cherish.

At about the age of sixteen, during a revival that occurred in the neighborhood, she was one among others at that time to decide to accept Christ as her Saviour. Soon after she made a public profession of her faith by uniting with the Sand Beach Church, where she remained a consistent member until she received the call to go unto the heathen.

Miss Adriance was a volunteer. The Board was not in the position to send her at that time,

so she went out at her own expense. And not only that, but before she left New York she made her will and bequeathed all her earthly possessions to the Board of Foreign Missions, which amounted, at the time of her decease, to \$2,500 or more.

Miss Adriance's friends were very solicitous about her going alone, and on account thereof she received no small portion of discouragement from them to enter upon what seemed a most hazardous enterprise.

That she made no mistake, and that her life was full of joy in her work, we have ample testimony in a letter (April 8th, 1861,) of hers to a cousin now living in Poughkeepsie, N. Y. In the letter, she writes:

"I recollect well the anxiety you felt on my account because I was single and alone, with no protector, and I presume you have often wished to know how your poor lone cousin was getting along. Could you have been permitted to have looked into my home in Japan you would have seen me surrounded with blessings far more than you could have imagined. I will not attempt, nor do I wish to make you think that it was no trial to leave brothers, sisters and friends to whom I was strongly attached; the dear little church of which I was a member; my own native land, which none could love more than I. Can any one think that it was not a trial, and a severe one, too, to be separated from all these with little expectation of ever seeing them again? But, strong as are ties which are (for a

season, at least,) severed, I do not regret the course I have taken, and I am not sorry I am in Japan. I trust I am where the Father would have me, and that He has something for me to do in this far off land."

Her chosen lot was with the laborers at Yokohama, Japan, but finding that she could not pursue the work she had set out to do among the women of Japan, withdrew from the field and joined the Mission at Amoy some time in 1861.

Here also she was only permitted to labor for three brief years, when death cut off her life of usefulness March 5th, 1864; yet, during that time, by her beautiful Christian character and unsparing devotion, she endeared herself to all with whom and for whom she had labored.

Loving hands laid her to rest in the little hallowed cemetery on Kolongsu, where others of the Amoy Mission lie sleeping their calm and peaceful slumbers.

Over her grave, in that far off land, stands a modest little monument, with best of inspirations that one might wish for at life's close: "She hath done what she could."

LOCATED AT SIO-KHE--EVANGELISTIC WORK.

Rev. Leonard W. Kip, D. D., 1861; Mrs. Helen (Culburtson) Kip, 1864³; Rev. Augustus Blauvelt, 1861-'64; Mrs. Jennie (Zabriskie) Blauvelt, 1861-'64.

(3) Died; buried at Amoy, China.

Mr. and Mrs. Blauvelt left Amoy August 30th, 1864, and arrived in this country the close of December. Mrs. Blauvelt's health was shattered, and as there was no prospect of her being able to return within a year or two, Mr. Blauvelt proposed to the Board that they send him back to China and leave his family in this country. "The sacrifice did not seem called for, though it excited the hearty admiration of the Board for the spirit which prompted it."

In 1865-'66 he became pastor of the Bloomingdale (N. Y.) church, Classis of Ulster, and served it until 1871-'72. For a number of years past, on account of an enfeebled mind, he has been unable to manage his affairs.

REV. HOWARD VAN DOREN, 1864-'73.

Mr. Van Doren was compelled to leave his work on account of weak eyes, which threatened total blindness.

On his return to America he served the churches at Cato, N. Y., Classis of Geneva, for two years, 1874-'76; Tyre, same Classis, 1876-'82; Gallupville, N. Y., Classis of Schoharie, 1883-'86; Esopus, N. Y., Classis of Ulster, 1887-'92; Bath-on-Hudson (new organization), 1892—.

MISS HELEN M. VAN DOREN, 1870-'77.

Miss Van Doren was one of the faithful workers of the Mission, and it was a great loss when ill-health compelled her to return to the homeland. She had charge of the girls' school, which was organized just about the time of her arrival,

and she also did a great deal of country work, visiting the women of the out-stations in company with the Misses Talmage.

JOHN A. DAVIS.

Mrs. Emma C. (Wyckoff) Davis, 1868-'71.

Ill-health banished these two also from the list of active workers at Amoy. Mr. Davis served the Board for two years after his arrival in America; then served the churches at Palisades, N. J., Classis of Bergen, 1872-'73; Pottersville, N. J., Classis of Raritan, 1873-'78; Oyster Bay, L. I., North Classis of Long Island, 1878-'82; Second, Newark, N. J., Classis of Newark, 1883-'89. He is now serving a Presbyterian church at Hempstead, L. I., 1892.

LOCATED AT AMOY.

Miss Mary E. Talmage, 1874; Rev. David M. Talmage, 1877-'80.

Mr. Talmage was obliged to leave his chosen field on account of his poor health. So shattered was his strength that several years passed before he fully recovered. Pastor Bound Brook, N. J., 1882-'84; Clarkstown, N. Y., 1885-'87; Westwood, N. J., 1888.

MISS CATHARINE M. TALMAGE, 1881.

Miss Talmage went to China in 1874, and, notwithstanding her poor eyesight, at once engaged in the active work of the Mission. She labored on independently in this way for seven years, when in 1881 she was regularly appointed by the Board.

LOCATED AT AMOY—EVANGELISTIC WORK.

Rev. Alexander S. Van Dyke, 1882; Mrs. Alice (Kip) Van Dyke, 1886.

LOCATED AT AMOY—EDUCATIONAL WORK.

(ACADEMICAL.)

Rev. Philip W. Pitcher, 1885; Mrs. Anita F. (Merritt) Pitcher, 1885.

LOCATED AT SIO-KHE—MEDICAL WORK.

Miss Y. May King, M. D., 1887-'88; John A. Otte, M. D., 1887; Mrs. F. C. (Phelps) Otte, 1887.

LOCATED AT AMOY—EDUCATIONAL WORK.

(THEOLOGICAL.)

Rev. John G. Fagg, 1887; Mrs. Margaret (Gillespie) Fagg, 1889.

LOCATED AT AMOY.

Miss E. M. Cappon, 1891.

LOCATED AT SIO-KHE.

Miss Nellie Zwemer, 1891; Miss M. C. Morrison, 1892.

CHAPTER IX.

MISSIONARY METHODS AND AGENCIES.

In every missionary enterprise in China there are four clear and well-defined departments of evangelization, viz.: Evangelistic, medical, educational and the press.

The Amoy Mission has been characterized as being a "preaching mission." And it is true, yet it would be erroneous to suppose that the preaching had been confined to the chapels and churches. The same blessed Word has been preached, not only in the chapels and on the streets, but in the medical and educational institutions, and in the books and tracts and other literature that have been issued from her presses as well. The aim has been to preach as beautiful sermons in the wards of the hospitals, the school-room, and from the printed page as from the sacred desk, thus sowing the Word broadcast.

Still, the church has been paramount. The church has been of the first importance and always led the way—the hospitals, the schools following as accessories, or, as new channels through which the Word might run and be glorified. To this true order of our enterprise, the substantial results we now witness are in no small measure due. Medical and

educational work and the press have been considered of great importance—in fact, indispensable—but all these departments have ever been kept “subservient to the proclamation of the Gospel.”

We propose to review these four departments as briefly as possible, and endeavor to ascertain what each has accomplished in these fifty years.

CHAPTER X.

THE CHURCH OF CHRIST IN CHINA.

At the present time three missionary societies are represented at Amoy, viz.: The Reformed (Dutch) Church (1842¹), the London Mission (1844¹), and the English Presbyterian (1850), in the order of their establishment.

There have been other societies represented, but only for a brief period. The American Episcopal Church was represented in 1842 by Bishop Boone, who arrived at Amoy with Dr. Abeel; and the American Presbyterian Church (North) was represented for awhile longer by J. C. Hepburn, M. D., from 1843 to 1845, and by Rev. John Loyd from 1844 to 1848.

After the death of Rev. Mr. Loyd, the American Presbyterian Church withdrew and passed their interests over to the Reformed (Dutch) Church, and established themselves elsewhere in the Empire.

Rev. Mr. Boone did not remain long enough to establish any permanent work, and no representative succeeded him at Amoy.

The London Mission Society represents the Congregational or Independent polity of church government, and so all their churches have been established at Amoy after that order, and thus

(1) Established.

its representatives have worked independently. But the other two societies, viz.: Reformed (Dutch) Church and the English Presbyterian Church, being closely allied by their ecclesiastical polity, became so united in all their efforts that they have been practically one mission from the start. Perfect harmony has existed between these two bodies, and together have they labored to establish one church under the Presbyterian order, but which should be neither American, Dutch, or English, but the Church of Christ in China, literally the "Holy Church of Jesus."

Only for the sake of economy were there any lines that in any way indicated a separation between these two societies, and they were these: First: Each society keeping its own "pecuniary matters distinct"; second: Each society having its own field, with its particular chapels and churches under its particular supervision. There was nothing else to distinguish them—if this can be called a distinction. And even here the lines were so finely drawn as to be almost unobservable, because each was sometimes responsible for the work to be done in the other's territory.

As we have already recorded, the missionaries at Amoy were well received, both by officials and by the people. And they went everywhere preaching the Gospel, healing the sick, distributing tracts unmolested, "the Lord working with them, confirming the work with signs following." Thus the good work was continued until in 1856, when the solemn responsibility

fell upon the missionaries of the Reformed (Dutch) Church to organize the first church of Amoy. Then, too, the question arose, what was the church to be? What was it to be called? Was it to be the English Presbyterian, or the American, or the Dutch, or the English-American-Dutch-Chinese Church, or simply the Chinese Church, i. e., "The Church of Christ in China"? To afflict the church with the names English, American, or Dutch seemed, after due deliberation, both unnecessary and unwise—moreover, absurd. They put themselves, therefore, under the leading of Providence, and they solemnly felt that they were led by God when they founded "a purely Chinese church" by adopting the order of the Reformed (Dutch) Church in America.

In these proceedings the missionaries of the English Presbyterian Church united without a dissonant note. They entered into the plan with their whole heart, and instead of forming another and distinct organization of their own, after another and distinct order, gladly accepted these (our) proposed forms and ordinances, and heartily joined with us in consummating the organization of the one Church of Christ in China under the Presbyterian Ecclesiastical Government at Amoy. For neither could see "any sufficient reason for organizing two distinct denominations."

The object of this organization was beautifully stated by Dr. Carstairs Douglass in a letter addressed to the Corresponding Secretary

of the English Presbyterian Mission Board as follows: "It is an attempt to build on the soil of China, with the lively stones prepared by the great Master Builder, an ecclesiastical body holding the grand doctrines enunciated at Westminster and Dort, and the principles of Presbyterian polity embraced at the Reformation by the purest churches on the Continent and in Britain; it will also be a beautiful point in the history of this infant church that the under-builders employed in shaping and arranging the stones were messengers of two different (though not differing) churches in the two great nations on either side of the Atlantic."

And the Presbyterian Church in England, with the same beautiful spirit as was manifested by their representatives at Amoy, heartily approved of every action taken, and bade the work "God speed."

In the process of time other churches were organized after this same order at Amoy, until the Reformed (Dutch) Church missionaries had three organized churches, viz.: the First and Second churches of Amoy and the church of Chioh-Be, under their supervision; and the English Presbyterian Church missionaries had two organized churches, viz.: the church of Pe-chui-a and the church of Ma-peng, under their supervision.

This was in 1860, and as yet the churches had no formal ecclesiastical organization. The missionaries, therefore, felt that the time had arrived for such organization and the establish-

ment of higher judicatories, whereby the churches might fully enjoy the "essential principles of Presbyterianism." Such a step was, moreover, necessary, because the churches, according to their ecclesiastical polity, were not independent of each other, but members of each other as parts of a whole, and subject to each other, and subject to the whole as well; hence the need of some ecclesiastical council or body where matters appertaining to the whole might be adjudicated.

In 1862 the "Classis,"² or "The Great Presbyterian or Classical Council" of the Amoy churches, was accordingly founded, possessed of full powers to perform all duties devolving upon such a body. This also received the hearty approval of the brethren in the Presbyterian Church of England.

The proposition, to form such a church and such an ecclesiastical organization of all the churches thus formed, as stated above, on account of some misapprehension and misunderstanding, met with a different kind of reception in America. The proposition was opposed by the General Synod from the start, and the opposition continued for five years or more. We deem it unnecessary to record that history in full on these pages. They who desire to read it will find it quite fully recorded in the General Synod Reports of 1857 to 1863; also in a small pamphlet, written by Dr. Talmage

(2) In 1892 the "Classis" was divided into two, the Northern or Chiu-Chiu, and the Southern or Chiang-Chiu. At the same time the Synod of Chiang-Chiu was formed.

in 1863, entitled "The Ecclesiastical Relations of the Churches of the Presbyterian Order, at Amoy, China."

It was due chiefly to the efforts of Dr. Talmage that the tide of opposition that had flowed on so long was turned in favor of this united work, and this one united church.

With all due honor to his faithful fellow-laborers, and to sympathizing supporters at Amoy, and the part they took in this unhappy controversy, no one can review the history of those days without feeling that to Dr. Talmage's patience and skill and courage is the unbroken relation of the churches of the Presbyterian Order at Amoy, and consequently the foundation of a purely Chinese Church and Classis, due. Five years or more were consumed in the unfortunate struggle. More than once Dr. Talmage was defeated, yet he never was conquered. For five years he plead and wrote and exhorted in explaining and removing misconceptions and misstatements. And he never gave up until the Church was convinced that the missionaries at Amoy were upholding a just and righteous cause.

There is no man in our Church who would have it otherwise. There is no man in our Church who does not rejoice over the consummation of such a church and such an ecclesiastical organization as was established at Amoy, respectively, in 1856 and 1862.

According to the Synod's Report of 1891, there were 17 organized churches at Amoy, with

1,859 adult members, 15 native pastors, 50 unordained native helpers, and a native Hakka Mission, under the jurisdiction of Tai-hoey, or "Great Classical Council" of the Amoy churches.

It is only necessary here to speak of the churches of this organization, under the Reformed (Dutch) Church Mission's particular supervision, which we now proceed to do.



CHINESE PASTORS AND HELPERS IN AMOY MISSION.

CHAPTER XI.

THE NINE CHURCHES.¹

Name of Church.	Name of Present Pastor.
First Church of Amoy,	Rev. Ng Ho-seng.(2)
Second Church of Amoy,	Rev. Ti Peng-teng.
Chioh-be Church,	Rev. Lim Khiok.
O-Kang,	Rev. Li Ki-che
Hong-San Church,	Rev. Iu Ho-sui.
Chiang-chiu Church,	Rev. Chhoa Thian-Khit.
Tong-an	Rev. Lim Chi-Seng.
Sio-khe	Rev. Iap Han Chiong.
Thian-San,	Rev. Tiong Lu-li.

EXPLANATION OF CHURCH NAMES.

Chioh-be church is located at Chioh-be, a town of 60,000 inhabitants, eighteen miles west of Amoy on the West River. The meaning of the name is "Stone Horse."

O-Kang church is located on the Island of Amoy, and is made up of two congregations, the one worshipping at O and the other at Kang. Hence the name O-Kang. But "O" is an abbreviation for O-pi, and "Kang" an abbreviation for Kang-thau, the full names of the places. The meaning of O-Kang is "Lake River."

Hong-San church is located on the mainland, eight or ten miles north of Amoy, and is also composed of two congregations, the one worshipping at Hong and the other at San. Hence the name Hong-San. "Hong" is the abbreviation for Ang-tung-thau, "San" the abbreviation for Te-soa. The meaning of Hong-San is "Great

(1) Each church supports its own pastor.

(2) "o" pronounced "ung."

Mountain." This church has one out-station at Te-thau.

Chiang-chiu church is located in the City of Chiang-chiu, a city of 200,000 inhabitants, twenty-five or thirty miles west of Amoy and six miles west of Chioh-be, on the West River. Has one out-station: Chhoa-poa. There is no particular meaning to the words.

Tong-an church is located at Tong-an, a city of 150,000 inhabitants, twelve or fifteen miles north of Amoy and five miles north of Hong-San. The meaning of the name is "United Peace." Has two out-stations: Poa-thau-chhi and Ko-soa.

Sio-Khe is located in the small market town of Sio-Khe, between fifty and sixty miles south-west of Amoy on the Sio-Khe River, and twenty-five miles west of Chiang-chiu. The meaning of the name is "Little River." Had at the end of the year 1891 six out-stations, viz.: Lam-sin, Poa, Toa-Khe, Soa-pi, E-che and Toa-lo-teng.

Thian-San is located between six and ten miles north and west of Chiang-chiu, and is composed of two congregations, the one worshipping at Thian and the other at San. "Thian" is the abbreviation for Thian-po, and "San" the abbreviation for Soa-Sia. The meaning of Thian-San is "Heavenly Mountain." Has one out-station, viz.: Leng-Shoa.

Thus we might in English designate the churches:

The First Church of Amoy.

The Second Church of Amoy.
The Stone Horse Church.
The Lake River Church.
The Great Mountain Church.
The Chiang-Chiu Church.
The United Peace Church.
The Little River Church.
The Heavenly Mountain Church.

THE FIRST CHURCH OF AMOY.

First pastor, Rev. Lo Tau, 1863-'70; second pastor, Rev. Chhoa Thian-Khit, 1871-'83; third pastor, Rev. Ng Ho-seng, 1885.

In January, 1844, two rooms were rented in the city of Amoy, one being used as a chapel for regular preaching services, and the other as a dispensary, in the charge of Dr. Cummings, and in both these places the natives were taught both by minister and physician the way of eternal life. The people were eager to listen to the "good news," and so at the first service a congregation of seventy "met to worship the true God." The size of the audiences never diminished, but frequently they numbered two hundred eager listeners.

On March 21st, 1844, a Bible class of twelve scholars was organized, and maintained with increased interest and blessing.

On December 16th, 1845, a special meeting for women was instituted, and has been maintained till this day with unabated zeal by the ladies of our mission.

In December, 1845, the growing congregation

moved out of their small room into a more commodious and newly rented chapel.

On the 5th of January, 1846, the first Chinese monthly concert was held, consisting of a morning and evening session. The morning was devoted to prayer and the afternoon to discussing matters pertaining to methods and plans of work and missionary news in general.

It was a Union Service of all Protestant missionaries: Reformed, English Presbyterian and London Mission, and all the native converts connected with these societies.

The concert is still maintained once a month. And it is a blessed bond of union that we trust will never be broken. It has bound us one in spirit, if not one in name, as we have endeavored to preach the Word, and sought to bring the knowledge of its everlasting fulness to the people committed to our charge.

THE FIRST CONVERTS.

Four years thus rolled by whilst the harvesters had gone forth to scatter the seed, patiently waiting the first signs of reaping. Dr. Abeel passed away before he could thrust in his sickle to gather in the sheaves, but on the first Sabbath of April (5th inst.), 1846, Mr. Pohlman had both the honor and the pleasure of baptizing and receiving into full communion the first converts of the Gospel at Amoy.

A letter received by the A. B. C. F. M. from Mr. Pohlman regarding these aged converts will prove of interest. The name of one was

Hok Kui-peh, and the other Un Sia-peh, both over fifty years of age.

“Hok Kui-peh is a native of Lam-an, about twenty-five miles from Amoy, and came to this city at the age of seventeen. His first employment was that of a mill grinder, at twenty-five cents a month and food. At the age of twenty-two he enlisted as a soldier, and now bears the scars received in the battle fought with the pirates. When nearly fifty, he opened a shop for the manufacture and sale of idol paper. After the first missionaries, Messrs. Abeel and Boone, had been at Kolongsu about six months, he was brought to the preaching service by a friend, and was at once impressed with the reasonableness of the truth and the utter folly of idolatry. For three years and a half he has been a steady attendant on the means of grace and a diligent seeker of salvation. The change in him has been gradual, but marked. His employment causing him great uneasiness, he abandoned it.

“Un Sia-peh is a native of Tong-an, ten miles from Amoy, and he came to this city about seven years ago to take the store of his brother, who had died. He was brought to our chapel by Hok Kui-peh more than two years ago, and has ever since continued a diligent and devout hearer of the Gospel.

“At the public examination, these old men referred to Mr. Abeel as the person from whom they first heard the tidings of great joy. The idols in the house of Kui-peh all belonged to

members of his family, and he insisted on their removal from the public hall, in which they have been many years. This, after a long struggle, was done. The only idol in the house of Un Sia-peh has been formally given to me, and is now in my possession."

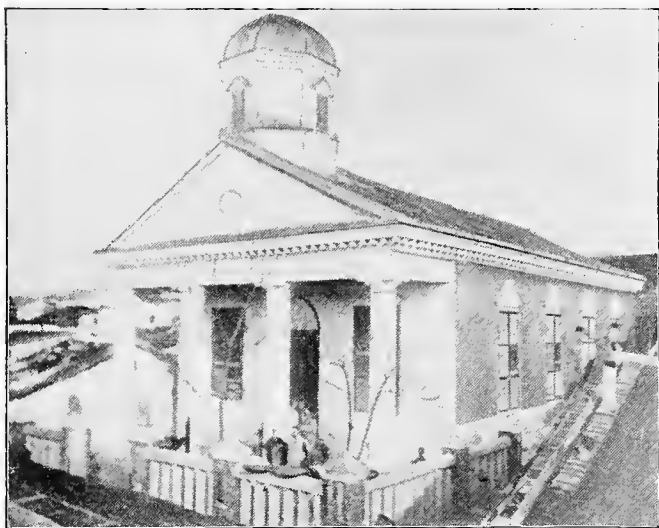
"Amoy, May 1st, 1846."

THE FIRST CHURCH BUILDING.

Three more years passed by, and though the accessions to the Christian religion were exceedingly few, yet the brethren felt their labor in the Lord was not in vain.

They had been holding services in rented quarters, and the missionaries concluded that a home dedicated to God would not only be more appropriate, but an advantage for the promulgation of the Gospel, "and a valuable assistant in the prosecution of their labors."

Through Hok Kui-peh, the first convert, a piece of property, with four small buildings, was secured on September 16th, 1847. One of the buildings was temporarily fitted up for a chapel and occupied until 1848, when, through the solicitations of Mr. Pohlman, \$3,000 having been secured, the work on the new and First Church building was begun. The building was dedicated February 11th, 1849. The church is located in the eastern part of the city on New Street, i. e., Sin-Koe-a. It is usually spoken of as the Sin-Koe-a Church, and so reported in the Synodical Report of the Amoy Churches. The dimensions are: Height of ceiling, 19 feet and



FIRST CHURCH, AMOY, SIN-KOE-A.

3 inches; to top of tower, 50 feet; length, 60 feet; width, 37 feet, and portico, 10 feet. It is built of brick and after the "Etruscan style of architecture." The front is stucco work of pure white, and on an oval slab, from the quarry of Canton, above the front entablature, there is an inscription in Chinese characters which reads as follows: "A Temple for the Worship of the True God, the Great Sovereign Ruler." On each side of the inscription are inscribed other Chinese characters meaning: "The One Thousand, Eight Hundred and Forty-eighth Year of Jesus' Advent, and To-Kong the Twenty-eighth Year," and underneath all the figures "1848." The interior is arranged after the fashion of a Quaker meeting-house, i. e., a screen separating the men from the women. And everything is as plain as those places of worship—no cushioned seats, no carpeted floors, no stained glass windows. In a majority of cases simply benches with no backs adorn the churches in the Amoy region. Tile floors always. Back of the church is a building, height 26 feet, length 40, width 14. The upper part was used as a parsonage until 1892, and the lower part as a consistory room. A new parsonage was provided in 1892.

In the erection of this building the Reformed Church had the privilege of establishing the first Protestant church building in the Chinese Empire, as it had two centuries before of establishing the first church organization in New York (then called New Amsterdam) in 1628.

The first children of native converts were baptized by Mr. Doty on May 19th, 1850. At this time he baptized his own son and three children of native Christians.

THE FIRST EVANGELIST AND MARTYR.

The first native evangelist employed by the Mission was Mr. U Teng-ang. He was a native of the Kwang-tung (Canton) Province, and in 1841 went to Siam, where he came into the employment of a missionary and thus learned to love and serve the Lord Jesus.

He returned to China in 1846, and in August of that year arrived at Amoy, becoming connected with the Mission in March, 1847. He was a faithful and zealous servant, and useful in conversing with inquirers, holding meetings and touring in the country. In May, 1853, he went to Chiang-chiu in company with a colporteur to see about opening a new station there. It was during the period of the Tai-peng rebellion, when the insurgents had captured the city. The people of Chiang-Chiu suspected that these two were spies of the enemy, and the authorities commanded their arrest. The colporteur escaped, but Mr. U Teng-ang was seized and beheaded, May, 1853. A letter from Mr. Doty at this time speaks of this sad affair in these words: "From all we can learn, it appears that our friend fell a sacrifice to the violence of an aroused and suspicious populace, who were beyond the control of both reason and law. The evangelist had mingled with the

spectators at the examination of several mandarins, who had been taken by the insurgents at the capture of the place. A mandarin of low rank happened to be questioned by the acting insurgent chief, who could only speak the local dialect, while the mandarin under examination could only communicate through the court language, not understanding the local. The evangelist was standing near, and, seeing the difficulty, voluntarily spoke out as an interpreter between the parties. Upon this, the insurgent chief, in some polite manner, expressed to the evangelist his approbation and acknowledgment. It is also reported that the evangelist interested himself in behalf of two or three small mandarins, and prevailed with the insurgent to spare their lives.

“Next day the populace arose and recaptured the city. Every stranger in and about the place became an object of popular suspicion. The part which the evangelist had acted was construed into evidence that he must have an intimacy with the insurgent chief, and was himself one of the rebels. Hence he was seized and brought before the acting magistrate. This person, for aught we know, may have owed his life to the interference of the evangelist. Be this as it may, the magistrate was convinced of his innocence and wished to set him at liberty. But the mob had the ascendancy. Death to the evangelist had been determined upon; they at once executed their purpose.”

The First Church of Amoy was fully organ-

ized in 1856 "by the setting apart of elders and deacons." The first pastor, Rev. Lo-Tau, was installed March 29th, 1863, and received a salary of twelve dollars per month (this is the maximum sum paid the pastors of to-day). He was a faithful and devoted minister of the Gospel, and passed to his reward in the Kingdom above in the year of our Lord 1870.

The progress of this church has not been what might have been hoped for. After a period of nearly forty years from its organization, its present membership only numbers seventy. This, to say the least, is disappointing and discouraging. Yet, there remains the comforting fact that from this sanctuary for two score years the invitation has been extended to these poor perishing ones in Amoy city to come to Jesus and be saved. Moreover, the seed has been scattered, and, though the sowers knew it not, may have sprung up to fruitful harvest. Such labor is not in vain, and the Lord of the harvest knows when it is best to show the results of this blessed work done by this old historic church in the Kingdom of China. Maybe it will be one of the brightest gems.

The second pastor was the Rev. Chhoa Thian-Khit. He was installed in 1871, and served the church twelve years, when he accepted the call to Chiang-Chiu.

Rev. Ng Ho-Seng was installed in 1885, and still continues in the pastorate (1892).

Kang-thau and O-pi, before the church organ-

ization of O-Kang, were out-stations of this church.

The first and second churches, since 1890, have supported a mission and native evangelist at Chhan-chhu-oa, on the Island of Amoy.

THE SECOND CHURCH OF AMOY.

First pastor, Rev. Iap Han-chiong, 1863-'83; second pastor, Rev. Ti Peng-teng, 1884.

Dr. Talmage arrived in Amoy, on his return from America, July 16th, 1850. On December 22d following he preached his first regular sermon at the opening of a new place of worship in rooms connected with his own house at Tek Chhiu-Kha, Amoy—the site of the present Second Church's building.

The room was crowded with curious, if not eager, listeners, and the average attendance ranged thereafter from 100, 150 to 200. Thus was inaugurated an enterprise under most favorable circumstances that resulted in the organization of the Second Church of Amoy at Tek-Chhiu-Kha, i. e., "Foot of the Bamboo Tree," in A. D. 1860. It is called in the Synodical Report of the Amoy Churches "The Tek-Chhiu Kha Church."

The church has been more prosperous than the First, or Sinkoe-a Church. This may in a measure be accounted for by the fact that it is in close proximity to the English Presbyterian Hospital, located at the same place, and thus was brought into greater prominence. But there has been, as well, a more consecrated and

spiritual life manifested amongst her members.

The present church building was constructed in 1859, and dedicated October 30th of that year. It is entirely surrounded by other Chinese shops and houses, and so almost entirely hidden from view—making it impossible to be photographed. Both of these churches (like all the country churches) have day schools for the instruction of the children of the church and for all the heathen children who may choose to come. The two churches together have organized a Dorcas Society, which has contributed as much as \$60 cash in one year for benevolent purposes, and distributed numerous garments for the poor.

The first pastor, Rev. Iap Han-chiong, was ordained and installed on the same day, March 29th, 1863, as Rev. Lo Taw was over the First Church. He served the church with great acceptance for twenty years, when he received and accepted the call to the new organization at Sio-Khe, 1884. The second pastor, Rev. Ti Peng-teng, was called from the Chiang-Chiu Church and installed in 1884.

Tong-an, Te-Soa and Ang-tung-thau, before they became separate church organizations, were out-stations of this church. The present membership of the Second Church is 135.

CHIOH-BE CHURCH.

First pastor, Rev. Tiong Lu-li, 1872-'82; second pastor, Rev. Lim Khiok, 1886.

The Gospel message was brought to this place

by Christians from Peh-chui-a in 1854. They had gone to Chioh-be to do some business, and when that was accomplished, they occupied a few moments in telling the people of Chioh-be about the wonderful message they had already received and believed.

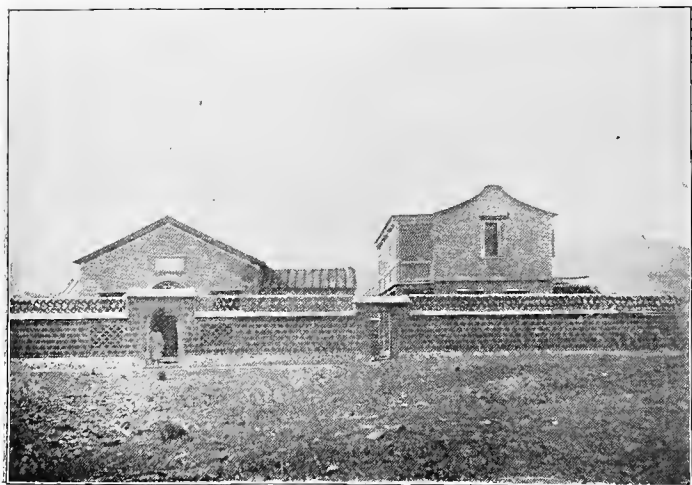
The missionaries and native Christians of Amoy followed this up with as frequent visits as possible. Even sooner than they had faith to expect, the first harvest of twenty or more converts was gathered in 1855. In 1859 the organization of the church occurred, being set off from the First Church of Amoy. On February 13th, 1872, the first pastor, Rev. Tiong Lu-li, was ordained and installed.

The history of the church has been one of almost ceaseless struggling. It met with violent opposition from the first, both from the officials and the people, who did all in their power to banish it from their midst.

For some reason, a wonderful change had taken place in the minds and feelings of the officials and the people toward Christianity and missionaries. Certainly this was not the animus displayed when the missionaries first arrived in 1842. Then officials and people strove to win the favor of the ambassadors of Christ, and, it would seem, to establish His cause in their midst as well. Yet, a dozen years after (1854), we have to witness this bitterness and hatred, breaking out in violent persecution.

Was it the Tai-peng rebellion (inaugurated by a religious fanatic and a supposed Christian

convert, who assumed the title of Emperor by the designation of "Grand Pacificator," whose dogs of war had already been let loose against the gates of the city of Chiang-Chiu, and whose object was to sweep away with one mad stroke the idols and temples of the nation, as well as the Dragon Throne itself,) that aroused all this bitterness and hatred against Christianity? Perhaps it was. We know no other reason. And for fourteen years the "test of loyalty to the throne" was manifested by "trampling on the cross," and by their efforts to stamp out the little church already established. But the church at Chioh-be suffered internally as well as externally. The members became spiritually dead. Stroke after stroke fell, adverse fortune followed hard and sharp in the track of severe persecution, until there was but a flicker left of the flame. And when the pastor fell into grievous sin by the use of spirituous liquors, and for which he was deposed by Tai-Hoey in 1882, it seemed that the flame must cease burning longer. In 1886 a new pastor, Rev. Lim Khioh, was called to take charge. He was young, intelligent, commanding respect, earnest, and with zeal according to knowledge. Under his administration a new order of things has taken place. They have awakened to new life and new activity. That flame, nearly quenched, no longer flickers, but is burning brighter than ever in the history of the church. Thank God, the church has passed through the fires. And may it be like the refiner's fire, cleans-



SOA-SIA CHAPEL AND PASTOR'S HOUSE.

ing her from all the dross, leaving only the purified gold. This church had for a number of years an out-station at An-liau, but persecution banished that. To-day they have an out-station at Hai-teng, and history is repeating itself there in the effort the Church is making to get a foothold. The rent for the rooms at Hai-teng has been supplied for two years by the King's Daughters of the Second Church of Poughkeepsie, N. Y.

The present membership of the Chioh-be Church is 71. That shows its history.

After thirty-five years of toiling, and such results. Enough to discourage any worker. Over the tumult and above the raging storms we hear the voice of Him who is mighty to save saying: "Not by might nor by power, but by My spirit," in His own good time.

O-KANG CHURCH.

First pastor, Rev. Li Ki-che, 1889.

This church is composed of two congregations, viz.: one at Kang-thau and the other at O-pi (more commonly called Kio-thau). The missionaries and the native Christians began early to sow the seed in these fields, and in 1863 rooms were rented in Kang-thau, when it became a regular appointed out-station of the First Church, Amoy. O-pi followed in 1865.

In 1868 the organization into a regular church occurred, with thirty members, two elders and one deacon, and put under the care of native helpers, among whom were Mr. Ong Ki

Siong, present pastor of the new church organization west of Sio-Khe, and Mr. Li Ki-che, present pastor of the O-Kang Church.

About 1887, after repeated delays and vexing negotiations, a piece of land was secured at Kang-thau, close by the sea, upon which was built the first chapel (previous to this, as we still do at O-pi, we rented a house for public services³). Dr. Talmage spent much of his time there, and not a little of his finances toward the building of this church and chapel. The ground and building cost \$665. The native church provided \$316, Dr. Talmage and the other missionaries the balance. Rev. Li Ki-che, the first pastor, was ordained and installed in 1889, and ever since has preached the Word boldly and with power, and, we believe, with blessing.

Cottage prayer meetings and seed-sowing amongst the neighboring villages have been carried on constantly by pastor and people. There has been much weeping and many sore hearts on account of persistent rejection and stolid indifference to the Word of Life. Yet their trust is in Him who hath promised: "They that sow in tears shall reap in joy." The time is not yet, but we patiently wait His own good time.

The present membership is 103.

HONG-SAN CHURCH.

First pastor, Rev. Tu Ho-sui.

(3) A new chapel is to be erected at O-pi, 1893.

This church also has two separate congregations, one at Te-soa and the other at Ang-tung-thau. The origin of this organization is given in the following narrative:

Thirty-five or forty years ago a poor widow, Mrs. Lee, residing at Te-soa, who had been robbed of all her husband's possessions by his relatives and friends, save the house in which she lived, was compelled to go down to the city of Amoy every day to peddle cloth and notions in order to gain a living for herself and family of small children.

One day as she was passing through the narrow thoroughfare she met an acquaintance, who invited her to go with her and hear the foreigner preach the "to-li" (doctrine). So on they went together until they came to a place where a small crowd was collected about an open door. Immediately her attention was arrested by the wonderful message brought to her hearing: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Oh! that was just what she was looking for: love. No one loved her. Her friends had robbed her, and her portion had been only hatred and abuse. But here was One who loved indeed. Ah, it was a too wonderful message—too marvelous for this poor soul, so buried in ignorance, to understand all at once. Nor is it to be wondered at. Think of the thousands of generations that have passed away, and they (this nation) dwelling in total

darkness. In addition to the darkness that surrounds their very souls, think of the difficulty we have in conveying the message of the cross through the medium of the Chinese language—a language than which in the whole world there is none other so different from all others; “none other acquired with so much difficulty by foreigners, or employed by them with so little facility.” Whether it be supposition or fact that Satan was the author of the Chinese language or not, it is nevertheless true that there is no other nation that has been so long and so completely under his sway as China. The language has been one of the highest and strongest walls that has surrounded this nation. Until a little more than a half century ago, so-called natural religion and earth-born systems and false philosophies have had full sway. This could not have occurred had there been more affinity between the Chinese and the languages of Christendom. Now try to convey your ideas of a Saviour—or the doctrines of the Bible—and you are met at the very threshold of your undertaking with the barrier of an unknown tongue. In translation, the task is no less difficult.

The processes employed in other translations must be abandoned here. Words cannot be transferred nor new ones coined. “Here the translator must seize fast hold of the sense of the original, and then, casting into oblivion the old custom, strive to express the same sense in the Chinese characters.”

Then the message is so new—so out of their way of thinking. Of a Saviour, of remission of sins by blood, of redemption through a crucified Christ—they have not the remotest idea. Begin to tell them this wonderful story and you receive at first stares and irresponsible hearts. They cannot comprehend it. It goes in one ear and out of the other.

It demonstrates how we have to preach Jesus, and Him crucified, to such a people, i. e., like to little children. Once will not do, but time and time again is required before they can take it in. It demonstrates, too, why so few come to understand it. They hear it once, go to their homes, and because the laborers are so few, with no one to teach them, they never come to a knowledge of full salvation in Christ Jesus. No other result can be expected when the Church places twenty missionaries in the midst of 3,000,000 souls. That is 150,000 souls to one missionary. Think of it. With this little diversion, we now turn to the story.

So, this soul, longing for that love, that passeth understanding, for that peace that floweth like a river, for that comfort that quieteth the heart, wended her way homeward, conscious only of some sweet music, as that ever old yet ever new song was borne and swept along through the darkened chambers of her soul: God so loved the world that He gave His Only Begotten Son.

Another day, a short time after this, we find her again sitting at the feet of dear, now

sainted, Dr. Talmage, learning the story of the cross, as he unfolded it, in all its simplicity and beauty. From him she learned the meaning of that message more fully, and so learned until the time came that she committed her soul and life into the keeping of her Blessed Saviour. Thus her life, her Christian experience, ever flowed on peacefully and quietly like a great deep river.

Indeed, it was a beautiful life. We can see her now, at eighty years of age, a dear old mother in Israel. How glad she was, what a cordial welcome she gave us, when we missionaries visited the little church at Te-Soa, which she loved, and where she loved to meet with God's children and worship Him. She was the first convert to Christianity in Te-Soa. She it was who first invited the missionaries to come there and tell of the love of the wonderful Saviour, whom she already learned to love and follow. To her, we may say, we owe the Hong-San Church, and whose future prosperity and welfare was her deepest concern. God blessed her life, crowned her with His loving favor, granted her long years, permitted her to see the walls of her Zion strengthened—and all her children and many of her grandchildren and neighbors gathered into the fold. No disease had carried her away. She was just tired out, and she laid down and slept in the arms of Jesus. A calm and peaceful end of a sweet and gentle life.

Such was the origin of the church of Hong-



CHHA-THAN-PO CHAPEL.

San. Had all the other souls in Te-Soa and Ang-tung-thau been as anxiously concerned about their salvation as Mrs. Lee a larger membership would be recorded than is now afforded. Planted in the midst of rankest idolatry, every effort was made by the people to choke rather than to encourage the Word that was being sown in their midst. Thank God the church is planted upon the solid rock,—and she can never be moved. And the Word shall accomplish that which He pleaseth.

Te-Soa became a regularly appointed out-station of the Second Church of Amoy, in 1862, and the present chapel built in 1874.

Ang-tung-thau became an out-station in 1865, and its present chapel erected in 1867, the congregation bearing one-third of its cost.

The church organization occurred on November 27th, 1870.

The present pastor, and the first to be installed over this church, the Rev. Iu Ho-Sui, was ordained and installed in 1889.

There is one out-station connected with the church, viz.: Te-thau.

The present membership is 59.

CHIANG-CHIU CHURCH.

First pastor, Rev. Ti Peng-teng, 1882-'84; second pastor, Rev. Chhoa Thian-Khit, 1884.

The Chiang-Chiu Church is located in the city of Chiang-Chiu, an important centre of a large district, equal in size to Schoharie County, N. Y. With a population of its own of 200,000,

and with five towns and 200 villages with an estimated population of 100,000, lying within easy distance to the city, and at the same time being one of the chief commercial ports (native) of this whole territory, and also a seat of learning where the annual examinations occur, bringing thousands of students within its limit, makes it one of the most strategic and commanding centres that any mission might well congratulate itself in being able to occupy.

Yet, we have been slow in occupying it as we should. True, we have a church there, but we should also have a missionary and his family there to superintend this vast field of usefulness. The London Missionary Society has been less slow in comprehending the situation. They have put a large double house on some land they bought five years ago (1888), and have located there a missionary and his family, and a doctor and his family. Our work is neglected, and has been neglected for twenty years.

Permanent work was begun here under the supervision of Rev. Wm. C. Burns, of the English Presbyterian Mission, in 1853. Preparations were being made at this early date to occupy a place in the city as a regular preaching place, and the native evangelist, Mr. U. Tenang, had been sent there with a colporteur for that purpose. The results of that undertaking have already been recorded in a former chapter.

Midst wars and rumors of wars, both the Reformed (Dutch) Church Mission and the E. P. Mission jointly continued the work in the city.

In 1863 it was made an out-station of the Chioh-be Church.

Early in the '60s the hottest fires of the dire "rebellion" came sweeping up against the city with all its fierceness and fury. The city was again captured, and a terrible massacre nearly wiped out the little congregation and left the greater part of the city in ruins. In 1865 the work was committed entirely to our care, and from the ashes of this severe persecution we may say the present church has risen. In 1868 lots were purchased and a building contemplated. Three years after, in 1871, the church organization occurred, being set off from Chioh-be. A small chapel was then erected and public worship begun in it. In 1874 the present commodious church was erected. The old chapel was converted into a school-house. The first pastor, Rev. Ti Peng-teng (licensed in 1873), was ordained and installed in June, 1882. The second pastor, Rev. Chhoa Thian-Khit, called from the First Church of Amoy, was installed in 1884. There is one out-station at the present time connected with this church, viz.: Chhoa-poa. Before the Thian-San Church was organized, the congregation at Thian-po and Soa-sia were members of this church, and these places out-stations. The present membership is 98. Thian-San took sixty or seventy of her members.

TONG-AN CHURCH.

First pastor, Lim Chi-Seng, 1890.

Tong-an is another centre of a wide and fer-

tile valley. Standing on a hill near the city, as far as the eye can reach in almost every direction, village after village may be seen, with their teeming population. There is no foreign missionary residing here. There should be one.

Rev. Wm. C. Burns, in his indefatigable zeal to preach the Gospel in every nook and corner of this territory, it would seem, pushed on until his feet stood within this city too, and thence proclaimed the Gospel message (1853).

In the year 1866 our Mission began negotiating for a room or two, in which they wished to hold public services for the worship of the true God. In the following year a house was rented, and Tong-an became an out-station of the Second Church of Amoy. The first converts were baptized by Rev. Iap Han-Chiong in 1870.

In 1871 larger quarters were secured and a church organization was formed with thirty-four members. In 1887 the church succeeded in buying the property they had been renting for six years. In 1891, with some funds that a servant in Dr. Kip's family in America had willed to be used for such purpose in Amoy, a new and large church was erected.

The first pastor, Rev. Lim Chi-seng, was ordained and installed in 1890.

There are two out-stations connected with the church, viz.: Poa-thau-chhi and Ko-Soa. The present membership is 99.

Outside the city of Amoy probably there was no new enterprise but what met with bitter opposition. The same spirit was manifested at

Tong-an as elsewhere. Once they set the old chapel on fire, but it was discovered and extinguished before much damage was done. And our presence has been more or less resented ever since. It is not the first time that the Ark of the Lord has awakened opposition amongst His enemies. And as in the days of old, so will the day come when Dagon shall fall, and all this opposition shall forever cease, not only in Tong-an, but in the whole of China.

SIO-KHE CHURCH.

First pastor, Iap Han-chiong, 1884.

Sio-Khe church is located on a branch of the West River, in a little market town or village of Sio-Khe. It has only some seven or eight thousand inhabitants, but it is the largest town of a populous valley twelve miles long and three to four miles wide. It is a beautiful plain, lying at the foot of high mountains, thickly populated and well cultivated. The people are all industrious and quiet, and apparently to-day well disposed toward the Gospel. There are more than 350 villages scattered throughout the plain, bringing the church in touch with thousands of souls. Twenty-five years ago two men came from Chha-thau-po, some ten miles east of Sio-Khe, down to the Amoy hospital for treatment. While there they for the first time heard the Gospel and believed, and on their return home decided to give up the worship of idols and to worship the true God. Not only so, but they began telling others the "good

news," and soon they had a little company of believers. These two men told all they could remember of what they had heard in Amoy, when they sent to Chiang-Chiu for some one to come and teach them further. Among others who responded to the call was Dr. Kip, who found there ten persons who had renounced idolatry and were worshipping God, the best they knew how. Soon after a small building was rented, and the place became an out-station of Chiang-Chiu. Alas, the little company could not withstand the severe trials and persecutions that were visited upon them, and all that remains of this enterprise is the deserted house, where the little body of Christians were wont to worship. And yet it was not all in vain. While the Gospel was being preached in Chha-thau-po, some strangers from Sio-Khe were listening. They in turn became converted and believers, and then they desired that the people in Sio-Khe should hear the good news too. But the people of Sio-Khe said they did not wish to hear, and if they attempted to preach they would be driven out. Finally they said: "Let us try; let us go and preach, and see if they will stone us." They secured a small room and preached the whole day unmolested, and the place soon after came under the charge of the Chiang-Chiu Church. Such was the introduction of the work at Sio-Khe, whose usefulness and success has ever been assured.

In 1876-'77 the first small chapel was built and occupied seventeen or eighteen years for



DR. OTTE'S NEERBOSCH HOSPITAL, SIO-KHE.

regular preaching and other religious services. In 1881 the church organization occurred with seventy members. The present and first pastor, Rev. Iap Han Chiong, was called from the Second Church of Amoy and installed in 1884. The present large church was built in 1884-'85, the money for it being largely contributed by the Sunday-schools of America. At the same time a house for the pastor was built next to the church. In 1886-'87 a missionary's residence was built adjoining the church property. Dr. and Mrs. Kip were the first to occupy it permanently.

In 1888-'89 Dr. Otte's house and hospital were built, when he and Mrs. Otte also took up their quarters there, and thus by the introduction of medicine, the field was better equipped for greater usefulness. Upon Dr. and Mrs. Kip's return to America, Mr. and Mrs. Van Dyck occupied the missionary's house for about two years. And when they returned to America, Mr. and Mrs. Fagg took up their habitation there. Subsequently Mr. Fagg took charge of the work in the theological seminary, when Dr. and Mrs. Kip again moved in. Miss Nellie Zwemer joined the forces at Sio-Khe in 1892, and is living with Dr. and Mrs. Otte. She, with Mrs. Kip, have charge of the girls' school there, and together visit the women of that region. In 1891 (end) the Sio-Khe Church had a membership of 240, and with a glorious history back of her and a bright future before her, what more can be asked than God's continued favor.

There are six out-stations, viz.: Lam-sin,⁴ Poa-a, Toa-Khe, Soa-pi, E-che, and Toa-lo-teng, and Ko-Khi.

THIAN-SAN CHURCH.

First pastor, Tiong Lu-li, 1891.

Thian-po and Soa-sia were out-stations of Chiang-Chiu from 1876-'91. The Thian-san Church was organized in 1891, and has one out-station, viz.: Leng-Soa. A new chapel and pastor's house was built with the remaining money of the legacy that that servant woman bequeathed to the Mission (the other portion, as already stated, being used to build the church at Tong-an).

The first pastor, Tiong Lu-li, formerly pastor at Chioh-be, was installed in 1891. A complete change had taken place during the twenty years. He had been thoroughly humbled, and has ever since manifested a truly humble and consecrated life. And the Church rejoices that he could be welcomed back to his holy office. The future of the young enterprise is bright; her history is yet to be written. The present membership is 73.

UNORDAINED EVANGELISTS AND OTHERS.

Connected with this organized work, reviewed in the foregoing pages, the names of the helpers, teachers and Bible women should be enrolled. Their labors are confined for the most

(4) The members of this place united, in 1892, with the members of the English Presbyterian stations, Chia-boe and Cheng-poa, and formed a new church organization, viz.: "The Chi-lam Church."

part to the out-stations and the outlying regions. Some of them are school-teachers of the parochial schools.

Li Seng-liong,	Fan Thong-lo,
Si Kui-lo,	Tan Oan-lai,
Kho Bok,	Tan Tui-goan,
Ong Ki-Siong,(5)	Tan O-ti,
Tan Nui-lo,	Ang Chioh,(6)
U Pek-lo,(5)	Ang Thuu,(6)
Khg Khoan-ju,	Ang Ek,(6)
Li Biau-lo,	Li Chhun-hiong,
Lo Kan-cheh,	Iu Iok-han,
Keh Tong-eng,	Lim Put-chai,
Keh Thai-chhong,	Chhoa Bian-Seng,
Te Chhiu-lo,	Kho Lin-bin,
Lim Kui-lo,	Keh Un-tian,
Lim Po-tek,	Keh Boah-chui,
Li Siong-Chhi,	Iu Sui-Kiu,
Ng Ma-hui,	Iu Iok-lai,

BIBLE WOMEN.

Mrs. Kho,(7)	Mrs. Iu Siu-a,
Mrs. Iu Giok-tong,	Mrs. Tan,(7)

TABLE SHOWING COMPARATIVE INCREASE IN THE
WORK, UNDER THE PATRONAGE OF THE RE-
FORMED (DUTCH) CHURCH.

	A.D. 1857.	A.D. 1864.	A.D. 1879.	A.D. 1890
Churches	1	3	7	9
Out-stations	1	3	11	12
Communicants	172	348	686	968
Scholars	10	37	143	240
Contributions		\$930.87	\$1,219.99	\$3,382.08

(5) Licentiate.

(7) Wife of evangelist.

(6) Chapel keeper and preacher.

CHAPTER XII.

THE BENEVOLENCE OF THE AMOY CHURCHES.

Not only for its wonderful growth, not only for its marked spirituality and solid orthodoxy, has the history of the Amoy Church, i. e., the Church of Christ in China, been a remarkable one, but also on account of its consecrated spirit of liberality.

To pause for a moment to consider the amount of money contributed by these native Christians for the past ten years—less than one thousand Christians giving \$23,702.94—is a sufficient proof that these are no empty words, but most profoundly teaching that they have in some measure received the sublime inspiration of the gentle command of their Lord and Master: “Freely ye have received, freely give.”

If you will turn to General Synod Report of 1892 you will see that the Christians connected with our Amoy churches contributed during the year 1891 the sum of \$3,382.08. As 968 members gave this sum, it amounts to very nearly \$3.50 per capita.

At first sight, that may not seem very startling. But one or two things must be understood before we can appreciate those figures.

First of all, a Chinaman's estimate of a dollar is about ten times as high as ours, simply

because it is ten times as difficult for him to make a dollar. So, really it stands for \$35. And this fact we will endeavor to demonstrate. The medium of exchange in China, i. e., the national currency, is a copper "cash" (the only coin the Government issues), equal in our currency to one mill. This is the coin for which they toil—this their medium for buying and selling.

When I tell you that a good mechanic, a carpenter, or mason, earns only three hundred of them a day, and many classes of laborers earn no more than one hundred (i. e., thirty and ten cents respectively), and that it requires 1,040 of them to make a Mexican dollar (i. e., about 1,200 to make an American dollar), and that it requires thirty-six hundred of them to make \$3.50, you may be able to get some idea what it means when they contribute this amount. Three dollars and a half does neither represent the sum or the sacrifices made to accumulate it. Compared with our own country, the struggle for existence and the maintenance of a bare subsistence is tenfold intensified, and the accumulation of fortunes well nigh impossible.

Compare these daily wages with the daily wages of the mechanic, the carpenter and the common laborer of this country (and the income of the wealthy as well), viz.: \$3 and \$1.50 per diem, and can any one say that it is an exaggeration to place this sum per capita at \$35?

The labor markets and all avenues of business are crammed and jammed because there

are no outlets provided for the mighty army of strugglers. Not because there are no avenues. Natural resources abound in this "flowery land." Coal mines, silver mines, and even gold mines, lie buried and untouched. But just on account of that antiquated superstition of an old dragon that is slumbering underneath the soil, whose majestic silence must not be disturbed, they everywhere remain hermetically sealed. Touch them with pick or spade, and dire calamity would sweep over the land from the desert to the sea—so the everlasting grind goes on.

That's what it means—all this apprehension, all this superstition, besides a hundred other ills with which to combat. Taking our circumstances in consideration, our advantages, our open avenues of industry, our supply and demand, we venture to say that it is as easy for us to contribute \$35 per capita as it is for the Christians of Amoy to contribute \$3.50.

And so, in the second place, it follows at the lowest estimate, we have ten dollars to use where they have one. Moreover, the Chinaman considers spending one dollar of as much importance as we do spending ten. And where we would hesitate in spending a cent, they wrangle and fuss over a cash (one-tenth of a cent). So it is in all their monetary affairs, whether it be a dollar or a cash, as daily intercourse with them bears painful testimony.

Bearing in mind, then, some such relative estimations of money value, do we overstate it

when we say that the sacrifice is ten times more, and the real amount ten times more than the figures show? Ah, but some one says, that is all very well; but, excuse me, you have most grievously failed to consider that the Chinese have not so many wants (?) as we have; he does not require the food, the homes, nor are the necessities such as ours.

Very good. Shall we say that their wants, needs, etc., etc., are five times less than ours? Oh! more than that. Well, then, let us maintain the same comparison here as above, and we will say they are ten times less in every count. But does this alter the situation? The Chinaman, you say, has wants and needs, etc., etc., be they what they may, ten times less than yours. Still, you make a sad and fatal mistake if you do not remember that they have ten times less capital to supply them. So, too, we must remember that with needs ten times less than ours, and with ten times less capital to supply them, somehow they manage to give \$35 (equivalent) per capita to the Lord.

Now, if the Chinamen have wants ten times less than ours, it must follow that we have wants, needs, etc., etc., ten times in excess of theirs, and having ten times as much capital to supply them, we should maintain something like an equality in our benevolence. But the fact is, we do not. For all purposes, foreign, domestic, ministers' salaries, etc., etc., we somehow manage to give barely \$15 to the Lord per capita.

But this is no argument, for we have never yet become acquainted with or heard of a Chinaman whose wants, needs, etc., etc., did not compare favorably with ours. The fact is, that our old Edenic grandfather made us all alike. We all have wants like Babel towers, and our needs and necessities are sometimes aggravated by circumstaues alone. Be that as it may, let me say to you that the Chinaman has needs and necessities that are never supplied, and never will be until he reaches the better land. Please remember this while you read these figures. That this giving of the Chinese is no spasmodic attack of benevolence, but the steady, healthy growth in their spiritual life, the following table amply testifies:

In 1882	759	Church Members (net) gave.....	\$1,877.32
" 1883	758	" " " "	1,958.75
" 1884	742	" " " "	1,631.77
" 1885	783	" " " "	2,107.37
" 1886	804	" " " "	2,076.29
" 1887	835	" " " "	2,866.70
" 1888	861	" " " "	2,367.66
" 1889	855	" " " "	2,535.00
" 1890	899	" " " "	2,900.00
" 1891(1)	968	" " " "	3,382.08
<hr/>			
Net total..	968	" " " "	\$23,702.94(2)

(1) In 1892, 1,008 Church members gave \$3,894.80

(2) Yearly average \$2.80.

THE NATIVE HAK-KA MISSION.

To further demonstrate the character of the Chinese Christians, we bring this part of the review to a close by a brief mention of their missionary spirit. Having acquired a knowledge of the blessed Gospel themselves, they are endeavoring to carry the "good news" to their brethren still in darkness.

The Hak-Kas are a race of people (perhaps

aborigines) living by themselves and under their own laws, some twenty miles west of Amoy, speaking an entirely different dialect, and, on the whole, a different race from the Chinese. In 1881 a committee was appointed to bring the subject of establishing a mission amongst this people before Tai-hoey. In 1882 \$200 was subscribed by the native church for its support and the work begun. The progress has been slow and often discouraging. In 1891 there was a church of eighteen souls; three had been received on confession, two died, one excommunicated, one suspended, three adults baptized and \$17.10 contributed.

In one other way do the native Christians seek to make known the message unto their brethren. Every Tuesday at Amoy (and once a month in the country) a company of Christians and missionaries (male and female) meets in one of the chapels, where they hold a short service of prayer, then go out by twos or threes and preach in the streets. The ladies visit the homes and tell the Gospel story there. This is called the Po-to-hoe, which means, "The Proclamation of the Gospel Meeting." Thus in these ways the Gospel is being made known. But there are other ways which we must also consider.

CHAPTER XIII.

TWO NOTABLE POLITICAL EVENTS.

The two political movements alluded to in these pages, viz.: "The Tai-peng Rebellion" and "The Anti-Missionary Movement in South China," inasmuch as they both played a part in the history of religious events in the district and city of Amoy, may well claim a special though brief consideration in this narration.

THE TAI-PENG REBELLION.

The reign of Ham-hong, the seventh Emperor of the Manchu Dynasty (1850-'64), was established upon a crumbling and disintegrating Empire. The affairs of the nation had reached a crisis. The old ship of state had been about stranded by the preceding Emperor, To-Kong, and when Ham-kong took the reins of government, the political affairs of the nation were in a greatly unsettled condition.

His father had been most profuse in his promises of reformatory measures for the good of his subjects, but they had failed to materialize. This made the clamoring of the people still louder and still more urgent upon the advent of the new and young Emperor. For thirty years the people had been pleading for justice, and that cruel oppression and abuses might

cease. For thirty years they had pleaded in vain. So now at the very threshold of the new order of events the voice of the people was heard in no uncertain sound asking again for reform in order that the ship of state might not become a total wreck.

At first the young Emperor professed to take a deep interest in these demands, and, like his predecessor, promised much, and, like him, performed little for the redress of the people. He soon lapsed into the ways of his fathers. By surrounding himself with wives and concubines, and by indulging in all forms of sensual pleasure and amusement, the nation's welfare and the people's interest were furthest from his thoughts and apparently soon entirely forgotten.

When the people saw their rights thus deliberately trampled in the dust, and seeing at the same time no hope of realizing the needed reform from that source from which they sought it, and had every reason to expect it, their passions were wrought up, and to the highest tension.

Under such a condition of affairs it was not long before the spirit of insurrection against the Government began to manifest itself, especially in the Kwang-si Province. The spark was soon kindled into a flame, until not only Kwang-si, but Hu-nan and Hu-peh were afire with the spirit of rebellion. Now the cry was not only for reform, but the banishment of the

Tartar Emperor and the establishment of a purely Chinese Dynasty instead.

As a leader in this cause, one who claimed to be a descendant of the Mings (the preceding Dynasty, 1367-1644,) presented himself, and under the title of Thian-te, "Heavenly Virtue," undertook to drive out the Tartar and re-establish the Mings in power.

Such was the condition of the country when we make the acquaintance of Hung Su-chuen, the leader of what has become the notable "Tai-peng Rebellion (1850-'64). In view of the foregoing, it will be readily seen that the time was ripe for such a conflict.

It is now necessary to demonstrate, if possible, how Hung Su-chuen became identified with and the leader in this insurrection, the most marvelous that has engaged the attention of men.

Hung Su-chuen had nothing to do with the movement in behalf of that reform that was started by the people, and of which Thian-te assumed the leadership, but on account of events that he was unable to control, he was obliged to cast in his lot with the insurgents, and finally became the leader.

Hung Su-chuen was a native of the Kwang-tung Province, and at the time of these events was about forty years old, having been born near Canton in 1813. He was a literary graduate and a teacher by profession.

During one of his examination periods at Canton, portions of the Old Testament and some

Christian tracts fell under his notice. At the time, the contents of these books made but little if any impression upon him. In 1837, after failing in an examination, he became despondent, which finally ended in a serious siege of illness. While he was ill he had a most vivid dream, which made such a deep impression upon his mind that he could not forget it. In his dream he was caught up into Heaven and stood in the presence of God and Jesus, "who exhorted him to live a virtuous life," and exterminate imps from the nation. He claimed to be washed from all the impurities of his nature, and to be possessed of a new heart. He spoke of God as "Heavenly Father," and of Jesus as "Heavenly, or Celestial, Elder Brother."

Six years after this passed away, yet no change in his outward life is apparent. He still pursues his literary course and performs the duties of a village schoolmaster in the Province of Kwang-si. But in 1843 his attention is once more directed, by a friend, to the books he had abandoned and shelved some six or seven years before. In them he was led to believe that he had found an interpretation to his dreams. Perceiving the fearful denunciations thundered against all forms of idolatry, he concluded that "the imps" referred to in his dream must be the idols of the land.

He then embraced Christianity as he understood it. Some historians affirm that he was baptized by the missionary M. Gutzlaff; others say he and this "friend" baptized each other

and then began to propagate his system of religion, "containing a modicum of Christian truth, together with many singular misconceptions and vagaries of their imaginations."

Hung Su-chuen began his iconoclastic campaign by demolishing the tablet of Confucius that was standing in the village school-room. Such an act created a tremendous furor in the little hamlet where he was teacher. Parents whose children were under his instruction became alarmed and greatly excited; sought an explanation of such startling innovations. His reasons were frankly given, and they proved so sufficient that they became his ardent supporters and followers.

Then came the elders, or headmen, of the village with their remonstrances, but they likewise fell captive to his arguments and enlisted under his banners. From village to village the new religion spread, until within a very short period the number of converts had swelled to the marvelous number of 5,000, and in 1851 the number had increased to 12,000.

Temples, idols and all forms of idolatry began to fall before the enthusiastic host like grass before the mower. And when it seemed as though the ancient system and customs of 5,000 years were to be swept away without a moment's notice, the officials began to be alarmed and sought to put a stop to this awful desecration. A price was set upon the head of Hung Su-chuen. Dead or alive, the officials wanted him. True as steel were the people to

the leader, and rather than betray him to the authorities they would die first. Failing in this, the provincial authorities of Kwang-si sent the Imperial forces against the new sect to exterminate it. Even their effort met with ignoble failure, for it resulted in the total destruction of the provincial troops.

Up to this time it is fair to assume that Hung Su-chuen and his followers had no other motive than the desire for freedom of worship, and to worship according to the dictates of their conscience.

But now a crisis was at hand. Events that he could not control were changing the character of his movements. He had not only routed, but he had slain the Imperial guardsmen, and now he assumed that the whole Government would oppose him, and if he expected to succeed he must fortify himself behind stronger barricades than were now in his possession. It was probably then at this time he joined forces with the reformers and became the leader of that greater movement, whose aim was to drive the Manchus from the dragon throne. Be that as it may, he now, at any rate, assumed the name of Tai-peng, "The Grand Pacificator," and proclaimed himself the head of the new Dynasty—Tai-peng thian Kok, i. e., "The Peaceful Heavenly Kingdom."

The Pretender was not popular, and under his leadership the cause made no progress. But when Hung Su-chuen, endowed both with religious as well as with political enthusiasm,

became the commander-in-chief of the movement another condition of affairs immediately occurred. He speedily won the affection of all the enlisted troops, and so fired them with his enthusiasm that victory perched upon their banners all along their way from Kwang-si in the southwest to Keang-se in the northeast. Various secret societies joined the movement until there was an army of about 50,000 enlisted men in the field.

This army soon received the sobriquet of "The Long-haired Rebels," because they cut off their cue (a token of subjection imposed upon the Chinese by the Tartars), ceased to shave their heads and allowed their hair to grow naturally.

The religious tone of the movement was still maintained. Worship of God was observed in every encampment. The camps were made to resound with religious hymns of praise. Frequently before engaging in battle the troops would have a service of prayer. A proclamation was issued setting forth their belief. Among the many documents issued during the period of this notable movement it is difficult to say which are genuine and which are apocryphal. The two inserted here, if not genuine, will give at least some idea of the beliefs of "The Tai-peng" and his followers:

¹"According to the Old Testament, the Supreme Lord, our Heavenly Father, created in

(1) History of the Insurrection in China. By M.M. Callery and Yvan, 1853.

the space of six days heaven and earth, mountains and seas, men and things. The Supreme Lord is a spiritual, invisible, omnipotent Father, knowing everything and everywhere present. There is not under Heaven any nation which does not know his power.

“On referring to the reminiscences of past times, we find that since the creation of the world the Supreme Lord has often manifested His displeasure. How is it then that you people of the earth are ignorant of Him still?

“On the first occasion, the Supreme Lord displayed his wrath by causing a great rain to fall forty days and forty nights, which caused a universal deluge.

“On a second occasion, the Supreme Lord manifested His displeasure and brought Israel out of Egypt.

“On a third occasion He displayed His tremendous majesty when the Saviour of the world, the Lord Jesus, became incarnate in the land of Judea and suffered for the redemption of the human race. And of late again showed His wrath when, in the year 1837, he sent a celestial messenger, whom he appointed to slay the infernal bands. Moreover, he has sent the celestial King to take the reins of empire into his own hands and save the people. From the year 1848 to that of 1851 the Supreme Lord has been moved by the misfortunes of the people who were entangled in the snares of the Evil One. In the third moon of last year the great Emperor appeared, and in the ninth moon Jesus

the Saviour of the world, manifested Himself by innumerable acts of power, and by the massacre of innumerable numbers of the ungodly in many pitched battles. How then can these children of Hell resist the majesty of Heaven?

“How, we add, could the wrath of the Supreme Lord be otherwise than kindled against men who worship corrupt spirits, who give themselves up to unclean actions, and thus deliberately violate the Commandments of Heaven? Why do ye not wake, all ye inhabitants of the earth? Why do ye not rejoice to be born in a time when you are permitted to witness the glory of the Most High?

“Since you fall into an epoch like this, where you will have the surpassing peace of heavenly days, it is time for you to awake and be stirring. Those who fulfill the will of Heaven shall be preserved, but those who disobey shall be torn in pieces.

“At this moment the diabolical Tartar, Hien-foung (Ham-hong), originally a Mantchon (Manchu) slave, is the sworn enemy of the Chinese race. More than this, he leads our brethren to adopt the habits of demons, to adore evil, to disobey the true spirit, and thus to rebel against the Most High. Therefore Heaven will not suffer him any more, and men will not fail in their resolution to destroy him. Alas! body of valiant men as ye are, ye appear not to know that every tree has its roots, every brook its source. You seem as though you wish to reverse the order of things, for while running after the least

advantage you so turn about that you serve your enemies, and being ensnared with the wiles of the Evil One, you ungratefully rebel against your rightful Lord. You seem to forget that you are the virtuous students of the Chinese Empire and the honorable subjects of the Celestial Dynasty, and thus you easily stray in the path of perdition without having pity on yourselves.

“And yet, among you courageous men there are many who belong to the Society of the Triad, and have made the compact of blood that they will unite their strength and their talents for the extermination of the Tartar Dynasty. After so solemn an engagement, can there be men who would shrink from the common enemy of us all?

“There must be now in the provinces a great number of resolute men, renowned men of letters, and valiant heroes. We therefore call upon you to unfurl your standard to proclaim aloud that you will no longer live under the same Heaven as the Tartars, but seek to gain honor in the service of the new sovereign. This is the ardent wish of us who are his generals.

“Our army, desirous to act upon those feelings of kindness through which the Most High is pleased to spare the life of man, and to receive us with a kiss of compassion, have shown clemency on our march, and have treated all with mercy. Our generals and our troops observe the greatest fidelity with respect to the rewards due to the country. These intentions are known to you all. You ought to know that

since Heaven has brought before you the true sovereign to govern the people, it is your duty to aid in establishing His dominion. Although our diabolical enemies may be counted by millions, and their crafty plans by thousands, they cannot resist the decrees of Heaven.

“To kill without warning is contrary to our feelings; and to remain in a state of inaction, without attempting to save the people, would be contrary to humanity. Hence, we publish this proclamation, urging you, O people! to repent in all haste, and to awaken with energy. Adore the True Spirit and reject impure spirits; be men for once and cease to be imps of the Devil if you wish for length of days upon earth and happiness in Heaven. If you persist in your stupid obstinacy, the day of destruction will arrive, as well for the precious stones as for the pebbles, and then you will vainly gnaw every finger in despair; but it will then be too late to repent.”

The second one, it will be observed, was issued for the benefit of foreigners:

“The Heavenly Father, the Supreme Lord, the Great God, in the beginning created heaven and earth, land and sea, men and things, in six days; and from that time to this the whole world has been one family, and all within the four seas brethren; how can there exist, then, any difference between man and man, or how any distinction between principal and secondary birth? But from the time that the human race has been influenced by the demoniacal agency which has

entered into the heart of man, they have ceased to acknowledge the great benevolence of God, the Heavenly Father, in giving and sustaining life, and ceased to appreciate the infinite merit of the expiatory sacrifice made by Jesus, our Celestial Elder Brother, and have, with lumps of clay, wood and stone, practised perversity in the world. Hence it is that the Tartar hordes and Elfin Huns so fraudulently robbed us of our celestial territory (China). But, happily, our Heavenly Father and Celestial Elder Brother have from an early date displayed their miraculous power amongst you English, and you have long acknowledged the duty of worshipping God the Heavenly Father, and Jesus, our Celestial Brother, so that the truth has been preserved entire and the Gospel maintained. Happily, too, the Celestial Father, the Supreme Lord and Great God, has now of His infinite mercy sent a heavenly messenger to convey our royal master, the Heavenly King, up into Heaven, and has personally endowed him with power to sweep away from the thirty-three heavens demoniacal influences of every kind, and expel them thence into this lower world. And, beyond all, happy it is that the Heavenly Father and Great God displayed His infinite mercy and compassion in coming down into this our world in the third month of the year 1848, and that Jesus, our Celestial Elder Brother, the Saviour of the world, likewise manifested equal favor and grace in descending to earth during the ninth month of the same year, where for

these six years past they have marvelously guided the affairs of men, mightily exhibited their wondrous power, and put forth innumerable miraculous proofs, exterminating a vast number of imps and demons, and aiding our Celestial Sovereign in assuming the control of the whole Empire.

“But now that you distant English ‘have not deemed myriads of miles too far to come’ and acknowledge our sovereignty, not only are the soldiers and officers of the Celestial Dynasty delighted and gratified thereby, but even in high Heaven itself our Celestial Father and Elder Brother will also admire this manifestation of your fidelity and truth. We therefore issue this special decree, permitting you, the English chief, to lead your brethren out or in, backward or forward, in full accordance with your own will or wish, whether to aid us in exterminating our impish foes or to carry on your commercial operations as usual; and it is our earnest hope that you will with us earn the merit of diligently serving our royal master, and with us recompense the goodness of the Father of Spirits.

“Wherefore we promulgate this new decree of (our Sovereign) Tae-ping (Tai-peng) for the information of you English, so that all the human race may learn to worship our Heavenly Father and Celestial Elder Brother, and that all may know that, wherever our royal master is, there men unite, congratulating him on having obtained the decree to rule.”

The leader, it will be observed, still professed to abhor all forms of idolatry and called upon all the good people of the Empire to unite with him in this crusade of exterminating the idols and temples as well as the rulers, whose laws and actions were vile and inhuman.

The ever-victorious army swept everything before it, and after three years it was in possession of Nankin, the old capitol, and which was immediately proclaimed to be the new capitol of the Tai-peng Dynasty. The slaughter that followed the capture of Nankin was something frightful.

According to the accounts, the army of the Manchus, though well armed and trained, did not strike a blow in self-defense, "but, throwing themselves on their faces and imploring mercy in most abject terms, submitted to be butchered like so many sheep."

Out of a population of more than 20,000 only about 100 escaped, men, women and children being mercilessly put to the sword.

Amoy, Chiang-chiu and Tong-an all succumbed to the insurgents, and much anxiety was at one time felt concerning their ulterior measures. Some portions of this district still bear the marks of the rebellion to this day, and many years will pass before final restoration is accomplished.

An account² of an attempted recovery of Amoy by the Imperialists is before me. It says: The Imperialist admiral, with his fleet

(2) History of the Insurrection in China.

of thirty junks, appeared in the harbor. He immediately landed 1,000 men, who marched steadily toward the citadel for two miles, when the rebels made a rush and drove them back to their boats with a loss of about twenty or thirty killed and from twenty-five to fifty prisoners. Next day the rebels began trying the prisoners with great formality. They were exceedingly civil to the Europeans, placing chairs for all who would like to attend.

All the Tartars taken were immediately beheaded, the insurgents making no secret of their intention of utterly exterminating the whole race.

The other important cities that fell into the hands of the insurgents were Soo-chow, Ning-po, Kiu-Kiang and Chin-Kiang. Shanghai was threatened, but on account of foreign protection resisted invasion.

For many years it seemed possible that the Manchus would be overpowered, and that the Tai-peng Dynasty would become established. Nothing seemed possible to stay the tide of success that was ever bearing along the army of the insurgents toward the capital, Peking.

From Canton in the south to Nankin in central China, the Imperialists had fallen before the conquering army of the insurgents.

And the sympathy of many foreigners, at the beginning at least, was with the Tai-pengs. They hoped that by their advent to power a new order of things would be established and more friendly relations between foreigners

adopted. But in these hopes they were to be disappointed. The sequel of the story may be soon told.

After the capture of Nankin, the army of the insurgents was divided and sent into different parts of the Empire in order to subjugate the whole Empire to the Tai-pengs.

One portion of that army marched forward toward Peking, but it never reached the capital. Within 100 miles of the city it was turned back. From this time the cause of the "Long-haired Rebels" began to decline. Being separated from their leader, the troops soon lost the religious discipline that had been instituted by the Grand Pacificator.

Inferior classes of men were also brought in to take the place of those who had fallen in the conflict, and shortly the religious element, which was their chief source of strength, became weaker and weaker, and finally departed altogether.

Hung Su-chuen became despondent, and even fanatical in the extreme. The military chiefs became suspicious of each other's motives and began quarreling amongst themselves. Corruption and dissatisfaction soon became manifested among the subordinates and soldiery. Then the whole movement collapsed. In time it became nothing more than a guerilla warfare. Commerce became greatly disturbed. The nation was in a great turmoil, and finally all trade was stagnated. Foreigners, though not pleased with the relations that existed between them and the

Chinese Government, were compelled to recognize that after all the Peking Government represented law and order, and its overthrow under the present circumstances would be disastrous to natives and foreigners alike.

It was for these reasons that the English Army, under Gordon, was sent on its mission to assist the Imperialists to put down the rebellion that had continued for nearly fourteen years. With the "ever victorious" army of "Chinese Gordon" (he received this title at this time) the insurgents were driven out of all their strongholds, until finally, in July, 1864, Nankin, the last stronghold that represented a struggle of a decade and more for an empire, fell, and with it the last hope of the Tai-pengs. With his cause lost, Hung Su-chuen had no heart to live, so he died by his own hand—a suicide.

Such a movement, so vast, so momentous, though it failed in its special purpose, could not fail in producing many beneficial results in such a conservative and rut-bound nation as China.

The best result of all was the blow directed against the idolatry of the land. That blow was for a time well directed and shook the ancient systems of worship to their very foundation.

What an eye-opener it was to these befogged and benighted souls of the Orient! To those who would see, it was evident that their gods were useless and powerless, and could not even save themselves from insults or their places of

abode from demolition. Such was the feeling that they lost the confidence they formerly had in these gods, for when they saw "the wholesale destruction of their finest temples and largest idols, and they had not sufficient faith in them to restore them," "even when the people went to existing temples, where in many cases they had only extemporized idols, they worshipped with the sense of the fact that the gods had been vanquished, and that their prestige had passed away."

In so far as this, then, the revolution did accomplish one of its aims. In a measure, it did destroy some of the power of the "imps," if not all of the "imps."

Twenty-five years and more have passed since these events recorded here and those "imps" still reign over this immense nation. No such Christianity as Hung Su-chuen promulgated can ever destroy them, but only the pure and undefiled Gospel of Jesus Christ.

This is the power, and the only power, that will sweep them from the Empire.

THE ANTI-MISSIONARY MOVEMENT IN SOUTH CHINA.

This movement was confined especially to the Amoy district and adjacent localities, and is therefore of particular interest to those considering the history of the events of the Amoy Mission.

At the time it created a great excitement amongst the missionaries and foreign residents

at Amoy. For a time the affair looked very serious and the final issue extremely uncertain.

An account of this movement, its cause and effects, has been well sketched in a letter addressed to Gen. C. W. LeGendre, United States Consul at Amoy, by the Rev. J. V. N. Talmage, September 22d, 1871.

This letter was published in pamphlet form, and we can do no better in sketching this event than to embody parts of it here:

“In July, 1871, inflammatory placards were extensively posted throughout the region about Canton, stating that foreigners (some of them especially designated the French) had imported a large quantity of poison, and had hired vagabond Chinese to distribute it among the people; that only foreigners knew the antidote to this poison, and that they refused to administer it except for large sums of money, or to such persons as embraced the foreigners’ religion, and in this latter case, if the patients were women, only for the vilest purposes. Of the intense excitement produced by these vile statements in the Canton province, and of the manner in which it was checked, you are as well informed as we.

“In the latter part of July some of these placards and letters accompanying them were received by Chinese at Amoy from their Canton friends. They were copied, with changes to suit this region, and extensively circulated. The man at Amoy who seems to have been the most active in their circulation was the Chham-hu

(highest military officer at Amoy under the admiral). Almost immediately he united with the Hai-hong (highest civil officer at Amoy under the Tau-tai) in issuing a proclamation, warning the people to be on their guard against a poison, which wicked people were circulating. This proclamation was not only circulated in the city of Amoy, but also in the country around. It did not mention foreigners, but the people by some other means were made to understand that foreigners were meant.

“Thus, in the city of Chiang-chiu (about thirty miles west of Amoy) there was much excitement produced on the first receipt of the news from Amoy about the poisoning. Whether this was caused by the letter of the Chham-hu to the District Magistrate (its contents having been made public through the underlings of the Magistrate’s office), or whether it was caused by other letters from Amoy, we cannot decide with certainty. But, however caused, as the people saw no evidence of the distribution of poison, it gradually subsided. Then it was that the District Magistrate issued his proclamation, informing the people, on the authority of the Chham-hu of Amoy, of the danger of poison, and putting them on their guard especially against poison in their wells. In this proclamation the word foreigner is not mentioned, but, as at Amoy, the people were otherwise informed that foreigners were meant.

“Two days later the District Magistrate issued another proclamation, reiterating his warnings,

and informing the people that he had arrested and examined a man, who confessed that he, with three others, had been employed by foreigners to engage in this work of poisoning the people. Their especial business was to poison all the wells. The Magistrate cautioned the people against using water for a few days, enjoining on them to clean out and guard their wells. This so-called criminal was speedily executed.

“A few days afterward a military officer at Chiang-chiu (nearly of the same rank with the Chham-hu at Amoy) also issued a proclamation to warn the people against poison, and giving the confession of the above-mentioned criminal with great particularity. The criminal is made to say that a few months ago he had been decoyed and sold to foreigners. In company with more than fifty others, he was conveyed by ship to Macao. There they were distributed among the foreign hong, one to each hong; that afterward he, with three others, was sent home, being furnished with poison for distribution and with special directions to poison all the wells in their way. They were to refer all those on whom the poison took effect to a certain individual at Amoy, who would heal them gratuitously, only requiring of them their names. This doubtless is an allusion to the Chinese Hospital at Amoy, where the names of the patients are of course recorded, and they receive medicine and medical attendance gratuitously.

“In this confession foreigners are designated

by the opprobrious epithet of "Little (i. e., contemptible,) Demons." This, by the way, is a phrase never used to designate foreigners by any people in this region except those in the Mandarin offices. Besides the absurdity of charging foreigners with distributing poison, the whole confession bears the evidence, not only of falsehood, but, if ever made, of having been put into the man's mouth by those inside of the Mandarin office, and forced from him by torture for the express purpose of exciting the intensest hatred of the people against foreigners.

"At the city of Tong-an (some twenty miles north of Amoy) the District Magistrate also issued a proclamation warning the people against poison, and giving the Chham-hu of Amoy the authority for the danger. The District Magistrate in the city of Chin-chiu (some fifty or sixty miles northeast of Amoy) issued a similar proclamation, giving for his authority the Magistrate of Tong-an and the Chham-hu of Amoy.

"In consequence of these proceedings of the Magistrate, the excitement and terror and hatred to foreigners, and consequently to the native Christians, on the part of the people, became most intense, and extended from the cities far into the country around. Wells were fenced in and put under lock and key. People were called together by the beating of gongs to draw water. The buckets were covered in carrying water to guard against the throwing in of poison along the streets. At the entrance of some villages notices were posted warning strangers

not to enter lest they be arrested as poisoners. In various places strangers have been arrested and severely beaten on suspicion merely because they are strangers.

"The native Christians everywhere were subjected to much obloquy and sometimes to imminent danger, charged with being under the influence of foreigners, and employed by them to distribute poison. From various mission stations in the country letters were written by the native Christians to the missionaries at Amoy, advising them, in consequence of the intense excitement against foreigners, not to run the risk of visiting them for a season. Even at the Amoy Hospital, which has now been in existence for thirty years, the number of patients applying for medical treatment greatly decreased. Some days there were almost none.

"Letters and placards were sent from Amoy (and perhaps also from Canton) to Foochow. The excitement there, especially in some parts of the country around, became even more intense than at Amoy. At least two foreigners, one of them an English missionary, and a number of native preachers were very badly treated by mobs, and narrowly escaped death."

Thus, we see that great excitement prevailed over the whole region, and not only the lives of the native Christians were endangered, but the lives of the foreigners as well. As it was, some of the native Christians had to suffer severely from the intrigues of their enemies.

It is presumed, and on good authority, that

the whole movement originated with the Mandarins, not with the people. It was a political scheme of theirs whereby they hoped to banish the obnoxious foreigners from their domain. And the way they were to begin this "retrograde policy" was to open the attack upon the missionaries. And they imagined this would be the easiest way, for they considered that such a policy would meet with "the least opposition from all foreign nations except France." The purpose, then, was to embroil the nation in a war with foreigners, with the ultimate hope, in some inexplicable manner, of conquering and driving them out.

In those days the officials were ringing the changes on foreigners pretty much as in these days our American officials are upon the Chinese. Then it was, "the foreigners must go." Now it is, "the Chinese must go."

And the method the Chinese were to employ was to first get the missionaries on the run and all others would follow.

The great objection of the ruling classes of China to Christianity (at least Protestant Christianity) is, that it is a foreign religion. Those officials who have residences near where Protestant missions have long been established must be acquainted with the good character of missionaries, and with the fact that Christianity tends to make better subjects of those who embrace it. But they regard missionaries as the pioneers of foreign civilization. They know that, so far as missionaries are successful in

their labors, they are preparing in the minds of the people a better feeling toward foreigners, and thus preparing the way for the extension of foreign intercourse and the introduction of foreign improvements. A few years ago, on the opening of a Christian chapel at the neighboring town of Tong-an, the literati, in order to excite a riot, reviled Christianity as being deficient in the matter of filiality, but they stated as their strong argument against the chapel that if it were allowed to remain, soon the foreign merchants would also establish themselves there as they had done at Amoy.

The ruling classes also know that, when the time comes "at a given moment to dispose of the fate of foreigners," the greatest obstacle in their way will be the missionaries and the native Christians. Hence, when a few years ago an attempt was made to get up a riot against the missionaries at Foochow, the placards stated that the missionaries were the "eyes and the ears" of the other foreigners, and that if only these could be got rid of there could be no difficulty in disposing of the rest. No doubt the recent affairs have made the ruling classes here dislike missionaries more than ever.

They know well that the information, by which the foreign Consuls were able to checkmate them, must have come from the missionaries. In so far as this only was it in any way anti-missionary—its ulterior purpose was far more reaching.

And how was this movement suppressed? How was this disastrous war avoided? How came it about that the foreigners did not go?

In the first place, the matter was presented to the attention of the different Consuls of foreign nations, and they in turn placed the state of affairs before the Chinese authorities. All disastrous results were avoided on account of the firm stand the foreign Consuls took for the observance of treaty rights. They demanded that they should be and must be observed.

And be it said to the credit of those heathen officials, those demands were respected.

In view of such facts, what a spectacle this American Christian nation must present when this Chinese people come in turn to us and ask us to respect the treaties we have made with them, and we in turn face about and break the sacred obligations without the least compunction!

Supposing the Chinese officials had not listened to the demands of the foreign Consuls, what would have been the result? Simply this, that the foreign Powers would, altogether, likely, have swept the whole Chinese Empire with shot and shell, if necessary, until their demands were granted.

It might be a grand, good lesson, and it might have a purifying effect upon some of our thoroughly diseased body politics, if a dose of shot and shell were administered unto them.

But the Chinese are more patient than we are, and whether they know it or not, it is not

shot and shell that makes right, nor will such forces in the end prevail, nor any nation built on such combustible materials, but only truth and righteousness will endure to the end, and the nation whose foundation are these.

CHAPTER XIV.

MEDICAL WORK.

Medical work in China has long been proved to be indispensable in carrying on a missionary enterprise successfully. In many instances it has been the thinnest edge of the wedge that has finally cleft the hard and conservative hearts of these China's millions. It has "gained privileges" that no other agency has been able to as yet, and has risen rapidly in esteem and estimation of the natives. The hope of obtaining bodily relief for all their sufferings has been and is inducement sufficient for them to lay aside all their prejudices that they may entertain in regard to the foreigner and his religion and come to the hospital for treatment. But by thus coming they are brought in contact with the Gospel and led to know of a deeper malady, and of Him who is the Great Physician.

This has ever been the purpose of this agency, and it is not too much to say that in this way souls have been won for Christ whose salvation we could never have looked for without this open door, through which they have walked into the Kingdom.

Of course, this is human language, and you

will understand the meaning it is intended to convey.

Medical work at Amoy began June 7th, 1842, when Dr. Cummings, a self-supporting missionary, under the patronage of the A. B. C. F. M., opened a dispensary in one of the rooms of Dr. Abeel's house, on Kolongsu.

In January, 1844, Dr. Cummings moved his dispensary over to Amoy, into one of the two rooms that the Mission (Reformed) had rented for Gospel services.

Daily he ministered unto the sick as they came to him "for medicine and medical advice," both as regards spiritual and bodily diseases. Dr. Cummings was obliged to leave Amoy on account of ill-health in 1847.

Dr. J. C. Hepburn, under the patronage of the American Presbyterian Church, was engaged in medical work at Amoy from November 25th, 1843, to 1845. He was a co-laborer of Dr. Cummings.

In July, 1850, Dr. James Young, of the English Presbyterian Church, arrived and conducted the medical work until 1854, when ill-health banished him also from the field. From that time until about 1862 medical work was carried on under the co-operation of the three societies represented at Amoy.

At this time the foreign merchants offered to relieve the missionary bodies of all pecuniary support and to carry on the hospital work at Amoy on the old religious basis. Still, the missionaries maintained their interest in the work,

both by financial support and by individual service in ministering the Word to the patients in the wards.

A Community Doctor was put in charge. In 1877 or '78 they began to secularize the work, until 1879 it was decided by the foreign merchants (the principal supporters) to withdraw or dispose of any religious character that might have been attached to the institution and make it an entirely secular institution.

Under these circumstances the missionaries felt obliged to suspend their interest.

However, medical work was not abandoned. Four years later the English Presbyterians built a hospital of their own in another part of the city, which was opened for the reception of patients in 1883, under the care of Dr. A. L. Macleish. In this institution our Mission felt that it held almost an equal interest. The hospital was built on some land owned by our Mission in close proximity to our Tek Chhiu Kha Church (Second Church of Amoy). Moreover, we contributed largely (until we began work at Sio-Khe) toward its financial support. We also took a deep interest in the spiritual welfare of the institution, as both the female and male members of the Mission visited the hospital frequently to talk with the patients upon their spiritual condition, as well as taking a share in the other regular religious services of the hospital.

In October, 1887, the Woman's Board of the Reformed (Dutch) Church commissioned and

sent out Dr. Y. M. King, a Chinese lady, who had been adopted in childhood by Dr. Mac-Cartee, to begin medical work among the women of Amoy, China.

She seemed well fitted for the work, and we considered that it was a long-felt need supplied when she began such a work. She had already entered upon what promised to be a most useful and successful work, when, for reasons we need not mention here, she transferred her efforts to Kobe, Japan (Autumn, 1888).

Thus our hopes, which we had every reason to suppose were to be realized, were suddenly dashed to pieces.

Only one who resides in China, and is acquainted with the seclusion of the Chinese women, can ever fully know what grand work a Chinese woman's hospital can accomplish in Amoy. May the day not be far distant when the Board may be able to send out a consecrated woman to take up this important work at Amoy and make a success of it.

In 1889 what we may call our independent medical work was begun at Sio-Khe, sixty miles inland from Amoy. In the fall of 1887 the Board of Foreign Missions commissioned and sent out Dr. J. A. Otte, who arrived in Amoy January 13th, 1888, to take charge of that work.

After much bickering and fussing with the natives of Sio-Khe, who did not like our company very much (they have learned to think more of us), a site was secured, the Neerbosch Hospital erected, and opened for the treatment

of patients in 1889. The next year enlargements and improvements were necessary, and the present dimensions of the hospital are about 65x30 and two stories high.

On the lower floor are the chapel, dispensary, consultation room, woman's ward, store-room and kitchen.

On the upper floor are the general ward, eye ward, ulcer ward, opium ward, and two students' rooms.

The wards can accommodate 46 single beds and nearly all have been supported by friends in America at \$35 each. Outside the hospital are two large open courts, the one for men and the other for women. The upper story has a nice wide veranda.

Natives as well as foreigners have joined in making the work a success. Both the civil and military Mandarins of Sio-Khe and vicinity are good friends of the institution, and take a deep interest in the work by contributing liberally to its support and by frequent visits. And, moreover, the work has lately won the favor of the District Magistrate. Better still, a Military Mandarin was won for Christ. Only a few years ago some of these same officials were bitter enemies of Christianity in general, and the hospital in particular. It is none too high praise to say that such happy and blessed results are due in a large measure to the skill and Christian courtesy of Dr. Otte.

In 1891 the Chinese alone contributed \$200 to the hospital. Besides this, native Christians

and foreigners contributed in the same year \$378.20 for building the opium refuge.

THE MEDICAL STAFF.

John A. Otte, M. D., Physician in Charge;
Iap Chi-seng, Dispenser; Ng Ma-hui, Evangelist.

MEDICAL STUDENTS.

Ng Ian-gi, Tan Thian-un, Iap Su-an, Tan Khe-ju, Lim lau-pang.

The design of the institution is medical, evangelistic and educational.

1. According to the Annual Report of the Hospital for 1891-'92, 1,774 new names (male) were enrolled on the register, 283 female; total, 2,057; 533 patients were admitted for treatment, 2,755 new cases were treated, 197 old cases continued, 6,892 return visits were made by patients; total 9,844; 225 patients were visited in their homes, 201 patients underwent surgical operations.

2. Thus we see that several thousand souls were brought in touch with the Gospel message not once but many times. The students, as well as the evangelist, have been most devoted, not only in dispensing medicine, but in their spiritual ministrations as well. They have manifested the true missionary spirit, not only in preaching the Gospel to their countrymen lying in wards in the hospital, but by going out one evening of each week into the neighboring towns and villages to tell the story of redeeming love.

Such work cannot fail of blessed results, and there are signs of abundant "showers of blessings"; the first droppings are already falling.

In 1891 four of the former patients were admitted in the full communion of the Sio-Khe Church. Among the four was "the very first patient who received treatment in the hospital." And tidings come of those who, having returned to their homes, have not only made an open profession of their faith in the Gospel of Jesus Christ, but are telling others the story.

3. Another object of the institution is to train up native Christian physicians, who, we trust, will manifest the character of that Apostle who was both an evangelist, apostle and "good physician." Five, as mentioned above, are under course of training.

CHAPTER XV.

EDUCATIONAL WORK

This is another important agency in our missionary enterprise. It is another line of attack in the enemy's country, another way of training our guns toward the foe. It has a double purpose, as it is instructive and constructive.

It is instructive, as it aims to reach the youth, the "literati," and the ignorant of China, and constructive, as it seeks to furnish the Amoy District with a native educated ministry.

I. Instructive.—(a) We listen and catch the sound of the tramp of coming generations, who, before we can count the time, will take the places of the present. Boys and girls they are now, but faster than the shadows climb the mountains they are becoming men and women. What kind of men and women? Young, misguided, if guided at all, wasting precious moments, they are following hard and fast in the footsteps of their fathers and mothers, in hot pursuit of iniquity, superstition and idolatry. Now is the time to seek them; now is the best time and the easiest time to teach them better things and lead them in better ways.

This is solid missionary work; and do we magnify the office too much when we say there is no more powerful advocate or counsellor before

the bar of this people's conscience than Christian education? It strikes at the fountain and root of this Empire in its endeavor to lead the youth "in the right way"—the way of truth and righteousness. Are we going to provide for everything else and make no provision for the youth?

We would not, and do not, maintain that this agency is the only agency, much less the best or foremost or most important, nor the one to be pushed vigorously above all others; but we do insist that it is as important as the next.

The Rev. W. T. A. Barber relates how he once was approached by "a dear and respected sister," who said: "It surely must be very refreshing to you when you can get away from your school and preach the Gospel." "Preach the Gospel!" he replied. "I am preaching the Gospel ever day. I am not a Christian first and a schoolmaster afterward. I am not a schoolmaster first and Christian afterward. I am a Christian schoolmaster in and through all, trying to bring home to my pupils the fact that the faith that makes their teacher patient, that makes him thorough, that makes him true, is founded on Christ, the incarnate Son of God." And here, as Christian schoolmaster, we add, are afforded the grandest opportunities, most inspiring of congregations for preaching Christ as you preach Him elsewhere: the Saviour of their lost and guilty race; blessed occasions for instilling into their dull, ignorant, heavily-laden hearts the first notes of that angel song and

story: "Behold! I bring you good tidings of great joy, . . . for there is born to you . . . a Saviour, which is Christ the Lord." Can we begin too soon to knock at such hearts, ground and crushed by three or four thousand years of superstition, ignorance and idolatry, till death-like stupefaction possesses every chamber of heart, mind, will and conscience? O! we must strike deep at the foundation, the very roots of this nation, if we ever hope, by the grace God vouchsafes us, to see China amongst the redeemed.

(b) Moreover, is not education the very door to the hearts of the upper classes? We have touched but the fringes of this great garment as yet; we have succeeded in planting our guns in a few places on the outer boundaries of this vast domain, but the chief cities and the capital still remain barricaded fortresses. As we look up toward those heights, higher than the watch towers on the mountain fortress city of Jebus they seem to us, and as insurmountable. The besieged—for besieged they are—are "infinitely self-satisfied with the accumulated intellectual pride of centuries, infinitely scornful of all that bears not the stamp of Confucian lore," and infinitely unconcerned about their ultimate overthrow and eternal doom. The demands that come from the hosts of Jehovah for an absolute, unconditional surrender are hurled back with persistent defiance, and even the appeals to escape from their imminent peril and seek safety in salvation provided by God, in-

carnated in the person of Jesus Christ, seems not yet, at least, to have touched the outermost pickets of their hearts.

There is a certain literary class in China which we can no more hope will be touched by the churches than we can hope that that other class of sick and infirm can (humanly speaking). The sick must first feel the physician's touch; so must these ignorant ones feel the educator's touch before we can hope to see them forsake their ancient fortresses, before we can hope that that innate conceit will be broken. And until we have brought all our instruments of warfare up to the breach already opened can we hope to take the city?

This upper class, known as the "literati," profess to be soaked with knowledge. The Church does not reach them, the hospital cannot, the school will. The schools will, because the Chinese respect knowledge, and through this door, over which we will inscribe "True Knowledge," must these pass to enter the Kingdom of God.

Is this limiting the power of the Gospel or of the Church? Is this magnifying the office? Not at all. Far be it from me to attach any such limitations, or make any such foolish intimations. But God helps them who help themselves. He has left us to employ human means in this great work, and here is one that will bring the Gospel in contact with a certain class that no other agency has reached as yet. We claim nothing more of it. May God make us

wise to use all things wisely and every means possible to lead this people to a knowledge of the Truth.

(c) There is still another class to whom education has ever been a boon and a blessing, viz.: the females of China.

When we consider the possibilities of this department amongst the girls and the women of China, and what it has already accomplished, it is something wondrously grand, and perhaps beyond our conception.

Of the two sexes, woman's mind is the most benighted, as they have no opportunity to learn. Men may learn, women not. Whilst the Chinese boast of a civilization, yet the treatment of their women has been little better than barbarian. Depriving them of souls, they have deprived them of an education. The Chinese woman has no business to know anything, and few do. She is little more than a slave of her husband and her mother-in-law. However much mothers-in-laws may be abused in our own land, it is a painful truth that in China they are perfect terrors.

Under her dominion the young wife's epitomized history is recorded in these few words: "Rise, run, work; eat little, spend little, be silent, obey, bear." Rather bleed, starve, die, than dare complain.

The ignorance of these women is something frightful. And what else could be expected? That it is a great obstacle in the advancement of our churches and all that is good, is apparent.

Imagine a woman thus deprived of all advantages of an education being brought in contact with the Gospel. Nay, more. Imagine a congregation of women who cannot read one syllable of their own language, much less think one intelligent thought, sitting under your ministrations Sabbath after Sabbath. What kind of impressions could you make upon such minds? What kind of improvement could you hope for in their spiritual and intellectual lives? What of expansion and widening of vision could one expect under such circumstances?

So the story comes freighted with everlasting love and compassion, and full of food for thought. But how much can such minds drink in? How can such minds think that have never been taught to think? Why, their husbands (or their mothers-in-law) do all their thinking, if you please.

Here are some samples of the way they comprehend the Gospel messages. You repeat the story over and over again, until you imagine they have it at last. And they will make you feel encouraged by insisting that they really do understand. "Oh, yes," they assure you; "we understand it all." Pleased and satisfied, you go your way rejoicing, until you are brought face to face with some such facts as these:

A woman was asked if she could tell who composed the Trinity? "Oh, yes," she could tell. "Well, who?" She replied: "Mary, Martha and Lazarus."

Another was asked if she could give the order

of creation. With the same confidence and intrepidity, she assured them that she could. This is the way she did it. First day: Thou shalt have no other Gods before Me; and so on to the end of the Ten Commandments. But there were ten days in the order of her creation instead of six.

A woman was once asked to tell the story of Nebuchadnezzar. She started in and got on finely until she came to the persons walking in the furnace that the king had prepared. These persons she designated as God, Jesus Christ, and the third she had forgotten, but she guessed it must be Jehovah.

Do you say these are extreme cases? Surely these are, but the sorry fact is that there are multitudes of these extreme cases. As Dr. Talmage once wrote, we rewrite: "After our Christian friends at home have done their utmost to picture to themselves the mental darkness of such extreme cases, I do not believe that the picture they form in their minds is more than adequate to represent the mental darkness of the large majority of the women in our own country churches when they first come under the power of the Gospel."

Besides all this, think of such mothers. What of the children trained by such mothers? If the destiny of a nation lay in the bosom of a mother, what destiny are we compelled to have in mind if these mothers are to be kept in ignorance?

Such questions need no answer; that answer is apparent to every thinking mind.

It has been the blessed work of Christian education, in these early years of its work, to change the condition of some of the women in China. It has raised them from these low depths to which they have been plunged, and crowned them with true womanhood, and placed them in that position where God intended them to stand. It has made them useful—useful in the whole home, in the whole community, and the whole Church.

The use of the word Christian in connection with education will disabuse any mind in regard to our view of education. Anything less than a Christian education is folly. Mere secular knowledge, mere knowledge, is vain and useless here. But what is brought to these benighted minds along the channels of knowledge, or, in other words, what true knowledge brings, is the boon and the blessing of education to this people.

II. Constructive.—The educational work has another purpose and important end in view. It looks to the construction of a native educated ministry. It goes without saying that a native ministry is absolutely essential to carry the Gospel everywhere, and to establish churches in every town, city and village of the Amoy District. But, above all things, an educated ministry is essential. How do we ever hope, then, to construct such a ministry without well-

equipped and well-furnished educational institutions?

Blind leaders of the blind would conduct them all into the ditch.

China, boasting over her literary productions and Confucian lore, is no place for an uneducated ministry. Whatever the Chinaman may be, he has no respect for ignorance, but a most profound regard for intelligence.

Now, the sooner this educated ministry is provided, so much the sooner will our forces and our efforts in China be unnecessary.

These are the aims and purposes of our educational institutions at Amoy. And having made these observations, we will be able to more intelligently review these institutions, and what has been done during these fifty years in this department.

THE UNION THEOLOGICAL SEMINARY.

The training of young men for the ministry was considered from the beginning of the Mission to be of the utmost importance. And just so soon as possible a class of five or six young men was formed and instruction in the Bible begun. Rooms were provided at first in the Mission House, in Amoy.

In 1866 the young institution moved over to the island of Kolongsu, where the missionaries had gone. In 1867 application was made to the Board for the sum of \$300 to build a theological seminary on Kolongsu. In response, the sum of money was furnished, and (1869-'70)



THOMAS DE WITT, THEOLOGICAL HALL.

the first theological seminary of the Amoy Mission was completed and named "The Thomas DeWitt Theological Hall." The hall was built of brick, two stories, and about 30x40. It contained one lecture room, which was also used as a dining-room, eleven bedrooms and a kitchen. Besides the missionaries, Ng Chek-teng was employed as an instructor.

In 1885 the two missions, viz.: the English Presbyterian and the Reformed (Dutch) Churches, united the theological departments of their educational work. Previous to this each mission had its own theological seminary. Under the new arrangement, the English Presbyterian Mission was to provide a theological seminary building and the Reformed (Dutch) Church Mission to provide the academy. This was done.

Until 1892 the theological seminary building consisted of a purely Oriental Chinese house, slightly changed and adapted for such a purpose. But in this year a new and commodious building has been erected by the English Presbyterian Mission. It is built of brick and stuccoed cream color, with trimmings to match, having two recitation rooms and thirty or thirty-five single rooms for the students.

From this school of the prophets our present ministry has gone forth. Besides these, many of the native helpers and unordained evangelists have spent one or two years under a special course of training in the institution.

Each Mission has, in recent years at least, appointed one from its respective body to the

special work of giving instruction to the students of the seminary. At present Rev. Wm. McGregor, of the English Presbyterian Mission, and Rev. J. G. Fagg, of the Reformed (Dutch) Church Mission, hold these appointments.

Mr. Un Sam-goan, a promising young native Christian, also assists in the instruction. Others have shared in this important work. Here Dr. Talmage taught, and left such an impression upon the hearts of those who sat under his instruction as time will never wear away. Here he labored in all his aroused enthusiasm as he sought to fit the young men for the responsible and sacred office of the ministry—yea, and to send them forth imbued with some of his zeal and spirit to herald the messages of the cross to their perishing brethren. One could not sit long under his teaching without discovering how his heart and soul were all aglow with zeal and love for the messages of Divine Truth he sought to impart—nor long before that flame was kindling some responsive zeal or love for the same Truth in his own heart. Such is but a glimpse of the character of the teaching of Dr. Talmage, and such teaching must leave an imperishable impression.

Rev. Henry Thompson, Rev. John Watson (E. P.), Rev. Daniel Rapalje and Rev. L. W. Kip, D. D. (R. C.), have also devoted not a little of their time to instruction in this seminary, and been no less zealous in this good work of filling the ranks of the ministry in the Amoy District.

It is the purpose of those in charge to have all the young men remain three years, and during that time to pursue a thorough, unbroken course in theological studies.

On account of the great lack of helpers in the fields, whitening unto the harvest, such a course up to the present has been impossible. After a young man has been in the institution a year an earnest appeal comes from some unoccupied quarter for some young man to come and "hold the fort," for a time, at least. In response, the young man has to reluctantly break out from his studies and go in answer to the call. But he goes with the promise that as soon as possible he will be allowed to come back and finish his course. That is the way the young men have to get their theological training in Amoy. It is the aim of this institution to provide that educated native ministry mentioned above. And it is only necessary to say that, having two such men as Rev. William McGregor and Rev. J. G. Fagg in charge, just such work and just such results will be accomplished.

The course at present embraces the following subjects: Old and New Testament Exegesis, Church History, Systematic Theology, Genuineness and Authenticity of the Scriptures and Homiletics. Besides these studies, two Chinese tutors are engaged to give instruction in Chinese classics, "the art of polite address and composition according to Chinese standards." A preaching hall, opened on the island of Ko-

longsu in 1892, affords the students a splendid opportunity of gaining and developing facility in addressing their heathen brethren.

During the history of this institution upward of 100 young men have been under instruction. Upward of 70 have graduated, the majority of whom have become evangelists. One-third or more have become ordained pastors, and 17 still occupy the sacred office to-day. To these and those who follow in the main must be committed the sacred trust of gathering in the heathen, the organization and development of the native churches of Amoy. May your prayers ever go up in their behalf.

THE BOYS' ACADEMY.

The Theological Seminary, having vacated the Thomas DeWitt Theological Hall, an addition of another two-story building, quite as large as the original building, was made (1885), and it became the home of the Middle School or Academy of the two Missions, when for two years or more it was under the care of Rev. A. S. Van Dyck. He then took charge of the Sio-Khe District, when the school came under its present regime. It was called the Middle School because it was the school between the parochial schools and the Theological Seminary.

There is still another name in Chinese attached to it. The building at the time of its erection was given the name of Sim-goan-tsai, the meaning of which is: "Seeking the origin of truth." This name still clings to it, and the

natives know it and speak of it as the Sim-goan-tsai.

The superintendence of this work has been largely placed under the control of the Reformed (Dutch) Church Mission. Hence, in the year 1885 Rev. A. S. Van Dyck was appointed by his mission to take special oversight of the duties connected with the school. His superintendence continued until he voluntarily offered to transfer his residence from Amoy to the inland station of Sio-Khe, in order to take charge of the work already grown to great importance there.

In 1887 Rev. P. W. Pitcher was appointed to take charge of the academy. Mr. Ang Khek-Chhiong, appointed to be the native assistant in the academy, has proved an invaluable co-laborer. Being chosen instructor of the Chinese classics in 1885, he has become closely identified with the prosperity of the school. Faithfulness, devotion and efficiency have characterized his labor. His high Christian character has won the esteem and confidence both of missionaries and pupils alike.

Rev. Wm. McGregor and Rev. Henry Thompson (E. P.) and Rev. J. G. Fagg (R. C.) have also given their assistance in the special branches of mathematics and history. In this connection it may be well to say that the school at present needs a well-trained teacher, who can devote his time to the higher branches of education. Under the present regime only the com-

mon high school branches can be handled. Provision should be made for both.

Unlike the theological department, this branch of the educational work of the two missions has always been united, and the school was first quartered in a native house on the other side of the island. That building was forthwith vacated, and the institution began a new period of its existence under more favorable circumstances in its new quarters in 1885.

This building was occupied by the academy until 1892, when, funds having been secured from friends in America, principally through the appeals of the missionary in charge, who was providentially in America in 1891, a new property was secured, and again the academy began a new period in its history under still more favorable circumstances in its new quarters.

Of this property only a passing notice can be given. We notice it at all only for the reason that some day we trust this site will be adorned by a well-equipped college.

The property comprises a piece of ground 200 feet square, enclosed by a high brick wall. It is situated in close proximity to the late Dr. Talmage's residence and the other school buildings of our Mission. Being on a high elevation, it commands on the one side a full view of the harbor, the adjacent island of Amoy and the mainland beyond, and on the other the ocean and the high ranges of mountains that skirt its shores. At present there is only a dwelling-house on the grounds, which is being used for

the academy. A project is under way, and an effort is being made (1893) to secure \$4,000 to erect a dormitory and recitation hall immediately south of the present building, which is to be named in memory of Dr. J. V. N. Talmage—"The Talmage Memorial Hall." And surely the man who spent forty-five years of his life in connection with the Amoy Mission is worthy of such a recognition.

It is the purpose of the school to give the lads who come under its instruction a thorough education, spiritual, mental and physical, and thus to assist the seminary in the effort to provide an educated ministry. During its history two or three hundred boys have been under its instruction.

The school has in late years had more scholars than it could comfortably accommodate. In 1892-'93 there were thirty boys, and in 1893-'94 there are thirty-five boys in attendance.

The ultimate aim of the institution, as already intimated, is a college, and when it becomes such we trust it will accomplish its every aim.

It is unnecessary to trace the steps in development, but merely notice the curriculum already provided. This will give some idea how much of an advance has been made toward a college, and where we stand to-day amongst the educational institutions of China.

The course is divided into four years, and was put into operation for the first time in 1890, and all instruction is given through the Chinese language.

First Year.—Scripture: Acts to Revelations; Genesis. Classics: Analects, Commentary, Vol. I. Kok-hong (Ode. Subject: Customs, Manners, etc.) Iu-hak-su-ti. (Subject: Ancient Chinese History). Letter Writing: Composition (i. e., learning to use the Chinese characters). Arithmetic, Decimals and Fractions. Geography: Asia and Europe, complete. History: China begun. Astronomy: Introduction. Catechism, 164 questions. Reading and writing the Amoy Romanized Colloquial. Composition, Map Drawing.

Second Year.—Scripture: Exodus to Judges. Classics: Analects, Commentary, Vol. II. Taisian-nga (Ode. Subject: Virtues of Kings and Princes). Iu-hak-su-ti, Vol. II. Tso-toan, Vol. I. (Subject: History of Early Feudalism). Tong-si, Vol. I. (Ode. Subject: Nature). Composition. Arithmetic, finished. Geography: North and South America, Africa. History: China. Catechism, complete. Reading and writing the Amoy Romanized Colloquial. Composition. Map Drawing.

Third Year.—Scripture: Samuel to Esther; Psalms. Classics: Mencius, Commentary. Siong-su (Ode., Subject: Kingly Government). Sikeng-siong (Ode., Subject: Panegyrics). Iu-hak-su-ti, Vol. III. Tso-toan, Vol. II. Tong-si, Vol. II. Composition. Algebra, begun. Physiology, complete. Physics. History: England, France and Germany. Reading and writing the Amoy Romanized Colloquial. Composition. Drawing.

Fourth Year.—Scripture: Job; Proverbs to Malachi. Classics: Mencius, Commentary. Tai-hak (Great learning). Iu-hak-su-ti, Vol. IV. Tso-toan, Vols. III. and IV. Tong-si, Vol. III. Composition. Algebra, finished. Physics. History: America, Russia, Spain. Reading and writing the Amoy Romanized Colloquial. Composition. Drawing.

Since this curriculum has been in vogue a further demand has been made by the native Christians for the introduction of the study of Mandarin (i. e., the court language) and English. Probably the first will be allowed immediately and the latter in the near future.

It is expected that these lads will, in a majority of cases, become ministers, and thus, after the completion of their course in this institution, they will pass on into the theological seminary.

In 1891 80 per cent of the boys had the ministry in view, 10 per cent were expecting to become physicians, while the other 10 per cent were undecided. The boys are all members of Christian families, and about two-thirds (1892) are members of the Church.

PAROCHIAL SCHOOLS.

Each church and some of the out-stations have a day school. These schools, of course, began first, and then followed the Middle School. But we have not followed any order in the treatment of the educational institutions, as we preferred to give the larger institutions the more prominent place. The day schools are nearly, if not

quite, as old as the churches themselves, for just as soon as a church was organized a day school for the children was instituted.

The names of these day schools of our churches are Sin-Koe-a, Tek-chhiu-Kha, Chioh-be, Chiang-chiu, Thian-po, Sio-Khe, Poa, Lam-sin, Te-soa, Tong-an. These schools are all graded, and the course is divided into six years.

Though we mention the parochial schools last in order, yet they are by no means least in importance. In the first place, they are feeders of our academy, and in the second place, here is the place where the "good seed" is implanted for the first time in the child's heart. What the child is here, such is he or she apt to be in the higher institutions. Here the seed is sown; in the higher grades we hope to develop it and watch its growth. Some of the heathen families send their children to these schools, and thus is afforded an opportunity of reaching homes outside of the Church that is afforded in no other way.

THE CHARLOTTE W. DURYEE SCHOOL.

When the Misses Talmage were home in America in 1881 much of their time was spent visiting the ladies of the different churches, giving information concerning "woman's work" in Amoy, China. At that time, the attention of the ladies of the Reformed (Dutch) Church was directed by them to the great need of a lady physician, and a building for teaching the women, in order to carry on the work more suc-

cessfully and advantageously than could be accomplished by house-to-house visitation in the Amoy District.

Among the ladies whose heart and soul gave a glad response to these appeals was Mrs. Charlotte Duryee, Foreign Corresponding Secretary of the Woman's Board of Foreign Missions (1877-'85). She became especially interested in the woman's school, and became an enthusiastic advocate for that institution. Mrs. Talmage also met the Executive Committee of the Woman's Board and placed the matter before them to consider.

In due time sufficient funds were provided to build the school, and the building was completed in 1884.

About the time of its completion word was received at Amoy of the death of Mrs. Duryee. Mrs. Talmage wrote home immediately to the ladies in America, proposing that the school be named in memory of Mrs. Duryee. The proposition met with the hearty approval of all, and hence it received the name: "The Charlotte W. Duryee School for Women."

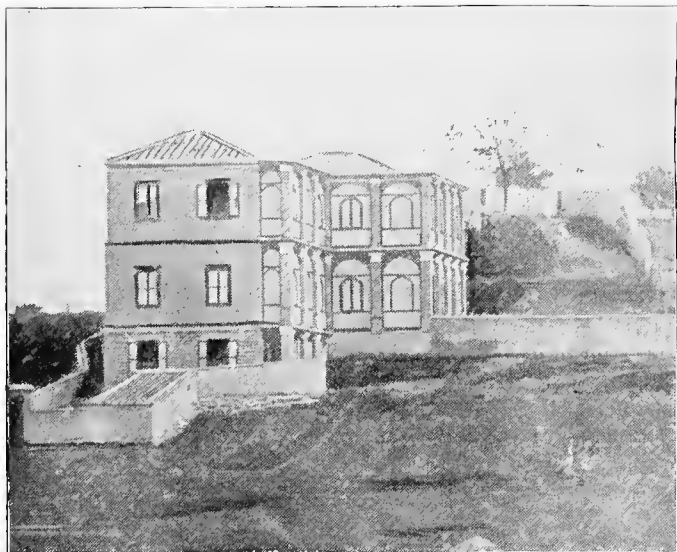
Work among the women of Amoy was commenced by Mrs. Doty, and has been carried on to the present day with untiring devotion by the ladies of the Mission.

There is a record of a meeting for women on December 16th, 1845, and another record of Mrs. Doty having a regular class of women under her instruction in 1849. Ever since those days Mrs. Talmage, Mrs. Kip and the other

ladies connected with the Mission have devoted their time to this work, of which the Reformed (Dutch) Church may well feel proud. No too high praise can ever be sounded, either of the workers or of the work.

With the completion of the buildings, this work entered upon a wider field of usefulness. It is a school for women of the Church ranging from 25 to 50 year of age (and some even older), and its object is to teach them to read the Bible, and to make them useful in the Church and their homes. The institution has been greatly favored in being able to retain for so many years the efficient services of (Mrs.) Bi-So, and the hope is that many years more may be added to her, and that all of them may be devoted to this work.

“Many of these women live long distances from any place of worship. Even though they walk the long distances, they are so ignorant, they understand but little of what is said by the preacher, and, on the whole, have but little opportunity of making any advancement in spiritual truth. Some of these women have entered the women’s school more ignorant than one can well imagine, but after a few months have gone home not only able to read the Bible in the Amoy Romanized Colloquial, but also wonderfully brightened up in many ways, especially in their knowledge of the Bible. Some of them have become very useful Bible women. Since the school opened nearly 200 women have



GIRLS SCHOOL, KOLONGSU.

studied in it, almost all of whom have learned to read." (Miss M. E. Talmage's Report.)

THE GIRLS' BOARDING SCHOOL.

There are two schools for girls in the Amoy District connected with the Reformed (Dutch) Church Mission, one located at Amoy and the other at Sio-Khe. The one at Amoy is under the supervision of the Misses Talmage, and the one at Sio-Khe under the supervision of Miss Nellie Zwemer and Mrs. Kip.

The school at Amoy may be said to have begun in the Tek-chhiu-Kha, or Second, Church of Amoy (about 1869), where Mrs. Talmage and Mrs. J. A. Davis would gather all the girls they could get and teach them to read, write and cipher. Encouraged by the success of their efforts, it was decided to organize a "boarding school," where the girls of all the churches, both in the country as well as in the city, might come and receive an education. Hence this boarding school was opened in a building adjoining the Tek-Chhiu-Kha Church. (This building was the home at one time of the missionaries. To-day it is serving the purpose of a hospital and pastor's home.)

The first native teacher employed was an old man named Hap Liong peh, and a matron, also, was employed to care for the girls. The first female teacher was Mrs. Lo (widow of pastor Lo). Mrs. Talmage had charge of the school till 1872. While Miss Van Doren was permitted to labor in Amoy she had the care of the school. After

she left it came under the direction of Miss M. E. Talmage, under whose charge it has been ever since, excepting when on furlough. At present there are two Chinese female teachers, viz.: Mrs. Sia and Chhiu Che, who are matrons also. Under all these administrations it has been a most successful school, doing the same good work among the young girls—girls from eight to eighteen years of age—as the woman's school is doing among the older women.

About the year 1878 the present building, located on Kolongsu Island, was erected, and the girls were transferred from their old quarters to these new and more commodious ones.

The institution is giving these girls an education—something that the Chinese do not give their girls. But, better than all, it is giving them a Christian education. It is also engaged in another good work in its endeavor to break up that cruel and horrible custom of foot-binding. Every child who enters here must come with her feet unbound, and with a promise from her parents that they will not be bound, and consequently the fifty girls in attendance have natural feet.

“Since the establishment of this institution many girls have passed through it who are now scattered through the country congregations.

“They are the great joy of our work and the bright hope of the future. Some of them have become teachers, many of them preachers' wives, and nearly all made public profession of their love for the Saviour. The school is crowded



CHILDREN'S HOME (on the left), KOLONGSU.



CHARLOTTE W. DURYEE'S WOMAN'S SCHOOL.

at present (1892), having fifty girls on the roll. The training of these we feel to be the most important work, deserving all the time and care we are capable of giving." (Miss M. E. Talmage's Report.)

The sister institution at Sio-Khe was organized by Mrs. Van Dyck in 1888-'89, and it is doing the same good work in Sio-Khe. The workers there have had their hearts made glad by the news that has just been received (1893) of funds to be given by the Woman's Board for the erection of a new school building for the girls.

THE CHILDREN'S HOME (ORPHANAGE).

This institution, founded and supported by the ladies of the English Presbyterian and Reformed (Dutch) churches in 1887, has for its object the rescue of female children from slavery and death.

The name in Chinese clearly defines its object, viz.: "Mercy Upon the Children (or, 'Pity the Child') Institution." So much suffering among the children and so many cases of absolute want were brought to the notice of the ladies that they felt something ought to be done in behalf of these children, and thus originated the idea of starting the home.

Since the time of its opening, fifty-four children have been taken under its fostering care. Some of these children (and they are only babes) were saved from their cruel and inhuman mothers, who were preparing to drown them or sell

them. Of these fifty-four, some have died and some have been adopted by Christian families. At present there are thirty-four children under the care of the home. Three Chinese ladies, viz.: Thiap-a, Put-Chiu and Pek-Soat, look after the little ones in the home.

Thus we see the grand work that is contemplated in rescuing the females of the Amoy District. Provision is made for all classes, the women, the girls, and the "little tots." God bless these efforts.

WOMAN'S WORK.

This department must not close without a few lines regarding woman's work. "Woman's work is never done" in Amoy, for when the school duties are over there is some lonely and benighted soul to be visited in the hospital and told the story of redeeming love. And these patients are always glad to have a visit from these ladies. Then the little ones in the Children's Home must be looked after, church members and heathen families must be visited, and occasionally arranging for marriages, and preparation for their daily school work besides. This is a sample of the lady missionaries' daily life at Amoy. But their work is not confined to Amoy City. That work branches out into the country around for sixty miles and more. This work of visiting the out-stations was begun by the Misses Talmage, and the other ladies have followed their noble example and have done and are doing a blessed work.

It involves much bodily discomfort and loneliness. "It means starting with a basket of food and a bundle of bedding and books (an orthodox load for a Chinaman to sling across his shoulders on each end of a pole), to be gone, perhaps, over a Sunday, perhaps for four or five weeks, itinerating amongst the out-stations (living in chapels) for the purpose of visiting and holding meetings with the women." These ladies usually go two-by-two, but sometimes alone, yet in this heathen land they go with perfect safety and without molestation.

THE PRESS.

Not the least important event of these fifty years was the construction of the Amoy Romanized Colloquial, which, in fact, was nothing less than a new written language.

The Chinese written language is composed entirely of arbitrary characters, or symbols, about thirty or forty thousand of them. Each one of these symbols represents a word. Consequently there is no alphabet. To acquire a knowledge of these symbols, so as to be able to read Chinese literature, requires years, frequently a lifetime of patience and toil, besides a deal of lung power (for they always shout at the top of their voices when they study).

One can readily understand how difficult the acquisition of such a written language must be, how few do acquire it, and how millions in the great Empire of China are deprived of the bene-

fit and information contained in their books and other literature.

Realizing the terrible ignorance of the native Christians, and realizing the utter hopelessness of ever being able to improve their sad condition in this respect by means of the old, the very literary method, the missionaries of the Reformed (Dutch) Church (in the year 1852 or 1853) devised a new system of writing the Amoy Colloquial by using Roman letters. Choosing eighteen of these letters, and by aspirating some of them, an alphabet of twenty-three letters was completed. With this alphabet and with tonal and nasal signs a complete transformation of the language from the dead arbitrary symbols to the living and much more comprehensive, simple and intelligible style was made, thus making it possible for every man, woman and child to read.

This style of writing has been one of the blessings, among the many others, that has come to the people of Amoy during this half century. Yet this conservative people have been slow in appreciating it. It was not literary enough. It was too much like child-work to sit down and read that kind of writing. Some were actually ashamed to be seen reading it. Some despised it simply because it was too foreign. And so, rather than learn to read the Romanized Colloquial (they could not read the symbols) they would not read at all. China moves slow—but she moves. How fast none can tell. They do not jump at a new thing in a hurry. There are no frog-like movements in the Chinese way of

doing things. When they jump they know where they will land, and when landed they generally stay landed. Though they did not appreciate this new style of writing at first, they do appreciate it to-day more than they did thirty years ago, and will appreciate it more and more every year they employ it.

They have cause to. The proof of the pudding is in the eating thereof. The Chinese have found it to be so in this case. It has made it possible for them to be a respectably intelligent people, without which they would have been as dumb as gate-posts.

It has brought light and knowledge to thousands of homes that never would have had either without it. It has not only made it possible for old and young alike in that district to read and write, but has done more toward the spiritual enlightenment of that people in these few years than whole centuries of the old method could or can hope to accomplish.

It requires, as has been intimated, almost a life-time to acquire the old method, while in two months (or even less) one may acquire this method.

We know not how many readers have been made by this system, but we are confident that where there were ten thirty-five years ago, there are a hundred to-day; and where there was one who could not read a line of their own language, there are ten who can read intelligently and with profit to-day. A ten-fold increase, yet we

deem this not an unfair estimate. It may be too low an estimate.

Thirty-five or forty years ago there was not a line printed in this new style, while to-day there are about fifty different works, besides the Old and New Testaments published in the Amoy Romanized Colloquial. In addition to these, mention must be made of a monthly church paper, called the "Church Messenger," issued in this style.

Born in the Reformed (Dutch) Church Mission, her missionaries have ever taken a deep interest in its success. At first the books, tracts, etc., were printed from blocks, but in 1864-'65 movable type was introduced, and Rev. Howard Van Doren superintended the press. Thus a majority of the books issued have been issued by the members of this Mission, viz.: Sacramental forms of the Reformed (Dutch) Church (1853), Anglo-Chinese Manual of the Amoy District (1853), Milner's Thirteen Village Sermons, including Milner's Tract: "The Straight Gate," by Rev. Elihu Doty; "Pilgrims' Progress" (1853), Holy Scriptures (13 books), Book of Forms, Heidelberg Catechism, Sacred History, Dictionary Amoy Romanized Colloquial, Hymns, Arithmetic, Stories by Rev. J. V. N. Talmage, D. D. (It is also due to Dr. Talmage to record here that the "Church Messenger" owes its origin to him. He began it, and until the end labored unceasingly for its success, both with his pen and with his counsel.) Sacred History, Vols. II., IV.; "Jes-

sica's First Prayer" (1886), "Robert Annam" (1890), by Mrs. J. V. N. Talmage; Sacred History, Vols. I., III.; Sunday-school Texts (annual), Child's Story-book, "Golden Bells," "How Satan Tempts," by Miss Talmage; "Pilgrims' Progress," Heidelberg Catechism (revised, 1891)), by Rev. D. Rapalje; Church Psalter (1892), Holy Scripture (part), Map of the Amoy District, showing roads, rivers and places (new, 1892), by Rev. L. W. Kip, D. D.; a Course in Astronomy, a Course in Physiology, On the Proper Training of children (1892), by Mrs. L. W. Kip; Geography of Europe (1888), Geography of North America (1890), Geography of South America (1891), Chinese History (first six dynasties, 1892), by Rev. P. W. Pitcher; Life of St. Paul (1891), "Aesop's Fables" (1891), by Rev. J. G. Fagg.

APPENDIX.

APPENDIX A.

PROTESTANT MISSION STATISTICS FOR CHINA.

Presented at the General Missionary Conference, at Shanghai, in May, 1890.

NAME OF SOCIETY.	COMMENCED WORK IN CHINA.	FOREIGN MISSIONARIES.			NATIVE HELPERS.			CHURCHES.	MEDICAL WORK.				PUPILS IN SCHOOLS.	COMMUNICANTS.	CONTRIBUTIONS BY CHRISTIANS.
		ORDAINED.	UNORDAINED.	FEMALE.	HOSPITALS.	DISPENSARIES.	PATIENTS IN 1888.								
London Missionary Society.....	1807	65	11	75	...	62	3	1	54,625	2,124	4,078	\$5,673.29			
American Board.....	1880	83	4	70	21	20	6	4	31,925	1,074	1,549	1,619.63			
American Baptists' Missionary Union.....	1884	34	7	49	26	14	2	...	5,438	325	1,479	714.91			
American Protestant Episcopal.....	1835	18	19	5	6	4	4	1	30,000	1,123	450	547.53			
American Presbyterian.....	1835	122	20	100	...	44	7	6	40,000	2,482	4,041	2,372.00			
American Reformed Dutch.....	1842	16	9	16	4	8	1	...	10,928	217	856	2,535.00			
British and Foreign Bible Society.....	1843	18	126	...	...	19	3	...	13,668	2,000	2,695	3,100.00	
Church Missionary Society.....	1844	56	17	151	...	...	...	...	1,000	177	1,154	360.00
English Baptist.....	1845	36	1	18	...	148	8	4	49,212	2,708	3,888	7,341.00			
Methodist Episcopal.....	1847	99	76	101	66	1	1	1	3,010	88	30	...			
Seventh Day Baptist.....	1847	6	...	2	4	1	...	...	...	28	808	...
Southern Baptist Convention.....	1847	35	8	15	9	13	...	...	...	338	...	750.00

Basel Mission.....	1847	33	6	45	17	38	7	...	...	848	2,029	1,237.58
English Presbyterian.....	1847	51	8	110	1	40	1	...	20,610	698	3,471	6,934.72
Rheinish Mission.....	1847	7	2	6	1	1	1	...	4,458	32	156	52.00
Methodist Episcopal, South.....	1848	32	4	15	1	2	2	1	10,427	925	312	235.58
Berlin Foundling House.....	1850	7	...	...	1	...	...	...	...	80	...	...
Wesleyan Missionary Society.....	1852	31	2	31	17	15	1	2	7,000	534	1,079	1,300.00
Woman's Union Mission.....	1859	7	...	...	5	...	1	...	10,728	167	48	11.00
Methodist New Connection.....	1860	12	...	36	...	...	...	...	...	180	1,232	101.00
Society for Promotion of Female Education.....	1864	5	...	...	...	...	...	...	...	...	...	...
United Presbyterian of Scotland.....	1865	16	...	14	...	1	2	2	20,000	67	1,000	150.00
China Inland Mission.....	1865	366	10	82	...	80	9	18	25,310	182	2,937	676.00
American Presbyterian, South.....	1867	28	4	4	5	2	...	1	4,000	300	100	72.30
United Methodist Free Church.....	1868	6	...	15	...	14	2	...	2,500	70	443	...
National Bible Society of Scotland.....	1869	5	...	54	...	...	...	...	...	...	...	...
Irish Presbyterian.....	1869	9	2	18	...	1	...	...	2,000	20	130	...
Canadian Presbyterian.....	1871	15	2	50	...	...	...	...	1,600	...	2,719	943.00
Society for Propagation of Gospel.....	1874	13	...	...	...	...	...	...	...	...	(?) 100	...
American Bible Society.....	1876	9	...	31	...	...	...	...	...	...	...	...
Established Church of Scotland.....	1879	2	...	3	...	...	...	...	...	80	30	...
Berlin Mission.....	1882	11	3	22	...	...	...	...	...	40	462	150.00
Allen, Ev. Protestant Mission Gesel.....	1884	1	...	...	...	...	...	...	...	17	...	...
Bible Christians.....	1885	6	...	...	...	...	...	...	...	40	11	8.00
Foreign Christian Missionary Society.....	1886	14	...	...	...	...	...	...	...	...	...	...
Society for Diffusion of Christian and General Knowledge.....	1886	2	...	...	...	...	...	...	...	...	...	...
Society of Friends.....	1886	3	...	...	...	...	...	...	...	...	...	...
American Scandinavian Congregational.....	1887	3	...	...	...	...	...	...	...	...	...	...
Church of England Zenana Mission.....	1888	5	...	...	...	...	...	...	...	...	...	...
United Brethren in Christ.....	1889	4	...	...	...	...	...	...	...	...	...	...
Independent Workers.....	...	4	...	...	...	...	...	...	...	30	...	...
Total.....	...	1,296	211	1,266	180	522	61	44	348,439	16,836	37,987	\$36,884.54

GROWTH OF MISSION WORK IN CHINA.

In 1842 there were.....	6 Communicants.
In 1853 there were.....	350 Communicants.
In 1865 there were.....	2,000 Communicants.
In 1876 there were.....	13,035 Communicants.
In 1886 there were.....	28,000 Communicants.
In 1889 there were.....	37,287 Communicants.

APPENDIX B.

THE PERSONNEL AND TABULAR STATEMENT OF THE
AMOY MISSION IN 1857.

MISSIONARIES.

Rev. Elihu Doty,	Rev. J. S. Joralman,
Rev. J. V. N. Talmage,	Mrs. J. S. Joralman.
Mrs. Abby F. (Woodruff) Talmage,	

Church Organizations, 1. Theological Class, 1.
Church Communicants, 172. Parochial Schools, 2.
Church Catechists, 5. Out-stations (Chioh-be), 1.
Places of Worship, 2. Membership of Chioh-be, 35.

APPENDIX C.

THE PERSONNEL AND TABULAR STATEMENT OF THE
AMOY MISSION ON ITS JUBILEE ANNIVER-
SARY, FEBRUARY 24TH, 1892.

MISSIONARIES.

Rev. J. V. N. Talmage, D.D.,	Rev. P. W. Pitcher,
Rev. Daniel Rapalje,	Rev. J. G. Fagg,
Rev. L. W. Kip, D.D.,	Dr. J. A. Otte (Medical).
Rev. A. S. Van Dyck,	

ASSISTANT MISSIONARIES.

Mrs. J. V. N. Talmage,	Mrs. A. S. Van Dyck,
Mrs. L. W. Kip,	Mrs. J. A. Otte,
Miss M. E. Talmage,	Mrs. J. T. Fagg,
Mrs. D. Rapalje.	Miss E. M. Cappon,
Miss K. M. Talmage,	Miss Nellie Zwemer,
Mrs. P. W. Pitcher,	Miss M. C. Morrison.

NATIVE PASTORS.

Rev. Ng Ho-Seng,	Rev. Li Ki-che,
Rev. Ti Peng-teng,	Rev. Iu Ho-sui,
Rev. Iap Han-Chiong,	Rev. Tiong Lu-li,
Rev. Chhoa Thian-Khit,	Rev. Lim Chi-seng.
Rev. Lim Khiok,	

Church Organizations, 9. Schools: Theological, 1;
 Native Pastors (ordained), 9. Academy, 1; Woman's,
 Church Members, 968. 1; Girls', 2; Parochial,
 Native Helpers (unord.), 16. 11.
 Regular Preach'g Places, 23. Hospital, 1.
 Theological Students, 9. Invested in property, about
 Schools: Theological, 1; \$50,000.

1891.												
THE AMOY TAI-HOEY.												
CHURCHES.												
Members at Beginning of Year.	Received on Confession.	Received on Certificate.	Dismissed.	Died.	Excommunicated.	Members at Close of Year.	Suspended.	Infants Baptized.	Adults Baptized.	Total Contributions.		
First, Amoy.....	88	3	1	2	..	90	10	8	..	\$276	25	
Second, Amoy.....	141	4	3	5	2	135	5	3	3	733	13	
Chioh-be.....	73	1	1	3	..	71	6	2	1	251	30	
Chong-Kang (a).....	100	8	1	6	..	103	5	1	7	244	30	
Hong-San (b).....	59	5	1	4	2	59	5	5	3	421	00	
Chiang-Chiu (c).....	88	10	7	3	5	98	3	5	8	247	40	
Tong-An (d).....	75	25	1	1	3	99	2	4	24	242	00	
Slo-ke (e).....	209	37	3	2	6	240	10	22	34	729	90	
Thian-San (f).....	66	6	4	2	1	73	..	11	6	236	80	
Total.....	809	100	21	15	35	8	968	46	61	\$3,382	08	
Native Hak-ka Mission.....	18	3	..	2	1	18	1	..	3	17	10	
Eng. Pres. Mission.....	942	97	68	74	40	4	986	61	79	84	2,417 52	
Total Tai-Hoey.....	1859	200	89	89	77	12	1972	108	140	174	\$5,810 70	

- (a) Composed of two congregations: Kang-tau and Kio-tau.
 (b) Composed of two congregations: Te-soa and Ang-tung-tau,
 and one out-station, Te-tau.
 (c) Has one out-station; Chhoa-poa.
 (d) Has two out-stations; Poa-tau-chhi and Ko-soa.
 (e) Has six out-stations; Lam-sin, Poa-a, Toa-Khe, Soa-pl,
 E-cho and Toa-lo-teng.
 (f) Has two out-stations; Soa-sia, Leng-soa.

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